

Muslim Saints of Bdiar



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 (The Tadhkirah al-Awliya of Farid Eldin Attar)
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Preface

This book 'Muslim saints of Bider ' (The Biographies of Sufi saints of Bider) and this is a new book and which is published in the year 2013 A.D. in the English language. Please note it is a biography book about the Sufi saints of Bider.

This is a small book in which also the biography of Sufi saint Syed Shah Ismail Quaderi of Ghod Wadi Sharif is added and in this book there are some great achievements of this great Sufi Master of Deccan (South India) from the Bider region, which is not yet known to the general persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events

and as well as other great miracles and endeavours of holy saint are added and these holy Sufi saints were passed away from the world many centuries years ago.

Even though this is small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam. This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal al-Awliya by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about these great Sufi saints of the Bider region is not only difficult and but it is very hard task as they were not only great pious personalities of their time in Deccan (South India) region but they were also a great Sufi Masters in Deccan area who struggled hard for the preaching and propagation of Islam centuries ago so in brief among them some were Qu'tubs (highest cadre in spiritual pivot at axis) of their time in Deccan (South India) region and who did many great endeavours for the preaching and propagation of Islamic mission work in South India and around it and there was no such personalities during their time. In this book there are four chapters are added.



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This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

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Biography of Hazrat Khaja Bande Nawaz Gesu Daraz Gulberga



The political background

During the early 20 years of the 14th century the Khilji Kingdom of Delhi met its downfall, but actually its downfall was started at the time when Sultan Alauddin Khilji was died and he was the greatest king and successfully administer and as well as he was a powerful ruler of the Kingdom and during his period there was peace and security of the people was available in the kingdom. He tried hard for the following reforms and he was most successful in this matter.¹

Economic reforms.2. An organization of state.3. Corruption.4. Price control of the essential commodities.

Due to the above reforms and facilities and which brought the general public in the best and comfortable situation. As per saying of Hazrat Nasiruddin Chirag Dehlavi that “The general persons of the Kingdom were in a condition of great comfort and happiness.” In the year 1320 A.D. the ruler of Dabilpur Punjab’s governor Ghazi Khan proceeded towards Delhi and occupied it and declared himself as Sultan Ghyasuddin Tughlaq and after him and after five years during the year 1325 A.D. Sultan Mohammed Bin Tughlaq was crowned in the Delhi Kingdom and the great historian Ziauddin wrote about him the following details in the history book of ‘*Feroze Shahi Kings*’ which are as follows. “Allah made his personality, wonderful and strange in the mankind due to the following reason.”¹. Contrary to nature.

For the above reason the historian and learned persons could not able to understand about his above nature and his activities. He was a great learned person as well as genius Sultan, but he was taken many wrong and useless decisions which brought many bad and dangerous results in the Kingdom and for these reasons the general persons have undergone many disastrous problems and difficulties during his ruling period.

In the year 1347 A.D. Alauddin Hasan Bahaman Shah, who was Amir (governor) of the Deccan (South India) and he declared his Bahmani Kingdom in the Deccan (South India) and in this way the rule of Bahmani Kingdom was started and he made the capital of his kingdom as Gulberga. At that time in Delhi Mohammed Bin Tughlaq was died in the year 1351 A.D. and he was succeeded by Feroze Shah Tuglaq and this new Sultan immediately after his crowning started arrangement of the collection of pardon letters from the families and persons who met the injustice and great difficulties by the former Sultan Mohammed Bin Tughlaq and put all those papers in the Sultan Mohammed Bin Tughlaq's grave in Delhi. This shows the great injustice and problems done by the Sultan Mohammed Bin Tughlaq during his period of rule due to his wrong and controversial decisions and royal orders in the kingdom.

The religious background.

During the fourteen century there was started the preaching of the following knowledges by the Sufi saints and due to their endeavours and hard tasks there was great progress in this matter.

1. Basic teachings and practical knowledge of Islam.
2. Basic teachings and practical knowledge of Sufism.

Due to the above reason the Sufi Saints of the Deccan (South India) were used to present the religion of Islam in such shape and format which is acceptable in the Indian Society and culture and so for this reason there were discussions at that time about *Zaheri* (outward) aspect of the Islamic religion and for this reason the teachings of this aspect were adopted by Sufi Saints for their propagation work of Islam to the general persons. For the above reason the following things were in progress. 1. Reading of books of Sufi Saints. 2. Explanation work of the Sufi Books. 3. Importance was given to the ethics. 4. Teaching of Arabic language. 5. The teaching of *Hadith* (traditions of Allah's prophet). 6. Exegesis of Quran.

During the above century there was great interest in learning and religious study was begun due to reaching of the theory of 'Unity of Existence' of Sheikh Abkar Mohiuddin Ibn Arabi in India. There is also another information which is available that Fakher Uddin Iraqi who died in the year 1289 A.D. and who has also spread the above thoughts of Ibn Arabi in India. Till the crowning of Feroze Shah not only the books of Ibn Arabi were reached in India, but there was progress of discussions in this matter and also there was an explanation of his works. There were discussions of the above works in the letters of learned persons in India. Due to slogan (Nara) of '*Anal*

Haq' ('I am the Truth') there was *Fatwa* (a religious proclamation) of Feroze Shah for the death penalty. Due to giving much importance of Islamic law and Islamic *Fiqah* (Islamic Jurisprudence) and for this reason, Ibn Arabi was becoming famous and well known as Abu Hanifa Thani.

Brief biography.

During the above period Hazrat Khaja Bande Nawaz Gesu Daraz was born on 4th Rajab 721 Hegira. In Delhi. Syed Muhammad Hussaini, commonly known as Hazrat Khaja Banda Nawaz Gesu Daraz, Shahbaz, Buland Pervaz, Muharram Razwa Niaz (July 13, 1321 -November 1, 1422), was a famous Sufi saint from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups. As per reference of Syed Ashraf Jahangir Samnani, Khaja Sahib belongs to *Sadat* (descendant of the prophet's family) family of Khurasan and those *Sadat* family members were well known and famous as Gesu Daraz. Khaja Bande Nawaz Gesu Daraz was a Murid (disciple) of the noted Sufi saint of Delhi, Hazrat Nasiruddin Chiragh Dehlavi. After the death of Chiragh Dehlavi, Gesu Daraz took on the mantle of the successor (*Khalifa*). When he moved to Daulatabad around 1398 A.D. owing to the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled

down in Gulbarga, at the invitation of Bahaman Sultan, Taj ud-Din Firuz Shah. Banda Nawaz was born to Syed Muhammad Hussaini in Delhi in 1321 A.D. At the age of four, his family shifted to Daulatabad in Deccan (now in Maharashtra). In 1397 A.D. he went to Gulbarga, Deccan (presently in Karnataka) at the invitation of Sultan Taj ud-Din Firuz Shah.

At the age of fifteen, he returned to Delhi for his education and training by Nasiruddin Chiragh Dehlavi. He was also a very enthusiastic student of Hazrat Kethli, Hazrat Tajuddin Bahadur and Qazi Abdul Muqtadir. After teaching at various places such as Delhi, Mewath, Gwalior, Chander, Aircha, Chatra, Chanderi, Miandhar, Baroda, Khambayat and Gulbarga in 1397 A.D. and died in Gulbarga in the year November 1422 A.D. His name as well as patronymic was Abul-Fatah and Gesu Daraz was his title. Among the scholars and theologians he was Sheikh Abul-Fatah Sadruddin Muhammad Dehlavi but people called him Khaja Banda Nawaz Gesu Daraaz.

Khaja Sahib had a good nature of taking care and comfort of the other persons instead of himself and whatever presented to him by any person then he will use to distribute the same to other needy and poor persons immediately and for this reason his teacher Nasiruddin Chirag Dehlavi was awarded him the title as '*Gesu Daraz*'. Sultan Muhammad bin Tughlaq once transferred his

capital to Daulatabad (Devgiri) and along with Bande Bawaz went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years old at the time and Malik-ul-Umar Hazrat Syed Ibrahim Mustafa, his maternal uncle, was the governor of Daulatabad. When Sultan Mohammed Bin Tughlaq was ordered for the shifting of his capital from Delhi to Daulatabad then Khaja Saheb came to Daulatabad along with his parents. His father Syed Yousuf Hussaini alias Raju Khattal died in the year 1330 A.D. After five years Khaja Saheb came back to Delhi along with his mother and brother.

In the year 1336 A.D. Khaja Saheb and his brother became disciples of Nasiruddin Chirag Dehlavi and Khaja Saheb got caliphate from him in the year 1336 Hegira and during this year Nasiruddin Chirag Dehlavi died on 18th Ramazan. Three days after the death of his great Sufi master Nasiruddin Chirag Dehlavi, Khaja Saheb was became special caretaker of the shrine of Nasiruddin Chirag Delhavi.

In Delhi.

On the death of his father, his mother grew angry with his brother, and he returned to Delhi. He was fifteen years old at that time. He had heard a lot about Hazrat Nizamuddin Auliya and Hazrat Nasiruddin Roshan Chiragh Dehlavi from his father and maternal grandfather and so his devotion grow with them. One day he went to

prayer in the Jama-Majid of Sultan Qutubuddin, there he saw Hazrat Sheikh Nasiruddin Mahmud Chiragh Dehlavi and pledged obedience to him in 16, Rajab. Under the guidance of Hazrat Nasiruddin Chiragh Dehlavi he engaged himself in prayers and meditation and so much enjoyed them that he forbade studies and requested his teacher to allow him to do so. Hazrat Nasiruddin denied him permission and instructed him to study with attention *Usool-e-Bizoori*, *Risals Shamsia*, *Kashaf*, *Misbah* so he restarted the studies under the guidance of renowned teachers.

Title Gesu-Daraaz.

One day Khaja Sahib with other disciples lifted the palanquin bearing Hazrat Nasiruddin. His long hair stuck into the foot of the palanquin (Palki) and pained him severely, but he did not disentangle them for love and respect to the teacher. When Hazrat Nasiruddin learned of the episode, he was overjoyed and recited the Persian couplet:

"Har ki Murid Syed Gesu Daraaz shud Vallah khilaf-e-nest ki Uoo ishq baaz shud." ("Syed Gesu Daraaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")

He thus gained the title "*Gesu-Daraaz*".

For a period of 40 years he was busy in Delhi for the preaching and teaching work of Islam . As

per his mother's instruction he was married at the age of 40 years. The details of his sons and daughters are mentioned as follows. 1. Two sons. 2. Three daughters. On 11th November 1398 A.D. he was migrated to Doulatabad from Delhi along with his family members and parents and at that time Khaja Sahib was 80 years old and from Bahdurpur, Gwalior, Bahandir, Chanderi, Baroda, Sultanpur, Khambait, Khaja Sahib and his family members were reached to Doulatabad.

During the above long journey of many days, many thousand his devotees welcomed and greeted him on his way in the above old Indian cities. As per records of history, it is clear that Khaja Sahib was advised his disciples for his final resting place in Doulatabad near his father's grave, but due to the invitation of Sultan Feroze Shah Bahmani to visit Gulberga city so Khaja Sahib left from Doulatabad and reached Gulberga city. In the year 1400 A.D. he was arrived in the land of Gulberga. His shrine is located in the western side of the Gulberga fort in which he had spent some time there, but due to some difference with the Sultan he left that place and shifted to the present area where his tomb is situated.

Khaja Sahib was busy in Gulberga city for a period of 22 years in the preaching and teaching work as well, writing of Islamic books and he was died on 16th Ziqad in the year 825 Hegira. He advised his disciples to bury him in the city of

Khuldabad but due to some un-known reason he was buried in Gulberga city.

Works.

Khaja Sahib authored many books, so in this matter, it is not confirmed how many books he has authored. As per history records he has written total 105 books. As per reference in book '*Alkwaraq*' that he has written 125 books. In the book '*Sair Mohammed*' it is mentioned 36 books and in the book of '*Tariq Habibi*' 45 books are mentioned. He has written many books and in which he has discussed the following subjects in them.1. Knowledge of exegesis of Quran.2. Traditions of Allah's last prophet.3. *Fiqah* (Islamic Jurisprudence).4. Kalam (speech).5. Sufism.

6. Poetry.

Band Nawaz authored about 195 books in Arabic, Persian and Urdu. His *magnum opus*, *Tafseer Multaqat*, was compiled into one book very recently. He also composed a book on the Prophet of Islam titled '*Miraj-al Ashiqin*' for the instruction of the masses in Deccani, a South Indian branch of the Urdu language. He was the first Sufi to use this vernacular which was elaborated upon by many other Sufi saints of South India in later centuries. He wrote many treatises on the works on Ibn Arabi and Suhrawardi, which made the works of these scholars accessible to Indian scholars and played a

major role in influencing later mystical thought. Other books authored are '*Qaseeda Amali*' and '*Adaab-al-Mureedein*.'

Books.

Tafseer-e-Qu'rane-e-Majeed

Multaqit

Havashi Kashaf

Shairah-e-Mashareq

Shairah Fiqah-e-Akbar

Shairah Adab-Ul-Murideen

Shairah Ta-arruf

Risala Sirat-Ul-Nabi

Tarjuma Mashareq

Ma-Arif

Tarjuma Awarif

Sharah Fasoosul Hukm

Tarjuma Risala Qerya

Hawa Asahi Quwwat-ul-Qalb

In addition to above subjects, he was much interested in the poetry and in which he has explained the subjects and matters of Irfani (intimate knowledge of Allah) and Natiya (encomium on the holy prophet).

Teachings.

In his teaching there was much importance for the following.

1. *Peer* (religious Teacher.) 2. *Murid* (disciple).

His sayings.

“The disciple can observe *Nazara* (view) of Allah in the heart of his *Peer* (spiritual master) and the *Peer* can see him in the heart of his *Murid* (disciple) and about this relation Khaja Sahib has explained further details that the sun’s reflection is very clear in the water but such direct reflection on the wall is not available. So the *Peer* (spiritual master) is like water and the wall is like *Murid* (disciple) and if the wall is kept near the water then the sun’s reflection will be there on the wall due to the nearness of the water.” Khaja Sahib has given much importance to the following things. 1. *Tazkia Nafas* (purification of mind). 2. *Tawajja Nam* (attention). He explained *Tazkia Nafas* (purification of mind) can be had by the decrease of the following four things. 1. Less eating. 2. Less talking. 3. Less sleeping. 4. Less contacts.

Tawajja Nam (attention) will be free everything from the heart which will belongs to Ghair Khuda (other than Allah). Khaja Saheb says *Maraqaba* (meditation.) is the source of the knowledge and it is also source to reach towards the goal. He explained the literal meaning of *Maraqaba* (meditation.) is like *Sawari* (riding) on the camel to reach towards his friend. And its Istalahi (secondary) meaning is the presence of one person before his friend and to keep good hope of the meeting with his friend.

The theory of love.

The theory about the love of Allah is the basis of Khaja Sahib's teachings. The further explanation on this matter is as follows. "The reason of creation (Takhliq) and its secret is love and knowledge of Allah and If there will be no love then the sky will not revolve. If there will be no love, then there will be no uproar in the rivers. If there will be no love, then there will be no rain fall. If there will be no love, then there will be no growth of verdew (Sabza). If there will be no love, then there will be no large number of animals. If there will be no love, then there will be no status of eloquence. If there will be no love, then nobody will worship Allah. If there will be no love, then nobody will watch the grace of Allah."

The Urs (death anniversary).

The basis of the ceremony of Urs is taken from the Quran. There is one chapter number 19 in the name of Mariam in the holy Quran and its verse 15 is about prophet Yahiya (A.S.) and its translation is as follows. "15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again) "

In the light of the above verse there is an importance of following three days. 1. Birth. 2. Death. 3. Day of judgement. The Allah's last prophet has arranged a charity (Sadqa) upon the death of his uncle Syedna Hamza on the following days. 1. 3rd day. 2. 7th day. 3. 40th day. 4. 6th month. 5. One year. Allah's last

prophet used to visit the graves of martyrs of Uhud mountain in Madina city every year and there he used to recite Fateha (Al-Fatiha the Opening verse of the holy Quran) and pray for them. As per above mentioned verse and as per the above tradition of Allah's last prophet it is proved that the following days are very important. So the ceremony of Urs (death anniversary) is also important for the above reason only. 1.Death. 2.Day of judgement.

Quotes.

If a Salik prays or meditates for fame, he is an atheist.

If one prays or meditates out of fear, he is a cheater and a hypocrite.

So long as a man disengages himself from all the worldly things, so

he should not step into the road of misconduct.

Divide the night into three parts: in the first part say Darud (blessing on the last prophet of Allah) and recitation; in the second part to have sleep and in the third part recitation the names of Allah and to be busy in meditation. The Salik should be careful about the food and so it should be legitimate.

The Salik should abstain from the company of the worldly people.

In Gulbarga City.

Having lived for over forty years in Delhi, he moved to Gulbarga in

the age of around 76. Firoz Shah Bahmani ruled over the Deccan

during this period. He gave him much respect. For a long time he was

engaged in religious discourses, sermons, and spiritual training of the people.

Death.

Band Nawaz attained an age of 101 years, died on 16 Ziq'a'd 825 Hegira in Gulbarga city and was buried there. His tomb is a place of Ziyaarat (visit).



Mausoleum.

As per history records it is well known and famous that the construction of Khaja Sahib's mausoleum was started by Sultan Ahmed Shah Wali Bahmani and when the construction was

completed, his grandson Syed Khubullah Hussaini has arranged Jhela (flower bouquet) on the Kalas (spire pinnacle) of the mausoleum due to his joy and happiness on the occasion. By chance the Urs (death anniversary) was due after one month from the above occasion, so it became a tradition in the shrine for the arrangement of the Jhela ceremony (flower bouquet) which will organize one month before the Urs (death anniversary). Khaja Sahib's mausoleum in Gulberga city which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there.

The Urs (death anniversary).



People from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the 15, 16 and 17 days of Zul-Qa`dah of Muslim calendar at the famous Band Nawaz shrine (Dargah) in Gulbarga every year. Several hundred thousand

devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

Reference : The Life and Teachings of Hazrat Syed Mohammed Hussaini Gesu Daraz Bande Nawaz in Urdu By Dr. Syed Shah Gesu Daraz Qusru Hussaini published in '*Siasat*' Urdu daily Hyderabad dated 2nd October 2012.

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2.Tipu Sultan.



Tipu Sultan's summer palace at Srirangapatnam, Karnataka.

This chapter only describes the death scene of Tipu Sultan, the tiger of Mysore. It does not cover his other great successes and war victories which he fought bravely against the British Kingdom. The red flag on his tomb, over his mausoleum in Srirangapatnam reminds everyone that the tiger's life of one minute is better than the jackal's life of 1000 years. The future generations will remember this great martyr, who is still living in the hearts of the people and will remain in their hearts always, as the martyr never die and remain alive always. It is said that there is a divine help and food available for them. Due to such greatness and martyrdom, daily great number of people are visiting his grand tomb to shed their tears and to pay respect and tribute to this great warrior of the world history.



Tipu Sultan reached the door of the Fort of Srirangapatnam with his bodyguards and troops on 4th May 1799 for the fourth Mysore war. Due to his appearance there was a great encouragement to his soldiers who were fighting inside of the north gate and outside of the fort walls. They attacked with great force on the army of the enemy. The Sultan got down from his horse and joined the first line of the military group. Immediately he was in the middle of many Mysorean military groups, safe and protected. The soldiers were fighting without the care of their lives. By this time the British army had occupied their positions on the fort walls. The firing from the upper side was causing difficulties to the soldiers of the Sultan, who were fighting on the ground.

The officers who were treacherous were absent from duty on that front, but this was not a problem for the soldiers of Sultan because the leader of their respect and freedom was with them. They forgot that the enemy had finished his journey of weeks and months at the shortest possible time and they had entered Srirangapatnam due to the misdeeds of treacherous. So, it was not war, but it was a treachery against the brave pillar of India, who stood against the colonial powers in India when all the local rulers had supported them. The soldiers of Sultan forgot that there was a rain of bullets on them and they also knew well that their

great leader, who showed them the great way in their lives for freedom and respect, was at the door of the death. The sultan was wounded severely. The wounded soldiers of the Sultan were feeling happy with their wounds on their chests. They were watching the brave face of the death. The blood of the Sultan was falling on the soil of Srirangapatnam. When the second bullet hit the Sultan there was weakness in the face of the tiger of Mysore, but he was still fighting bravely and many of his soldiers were also fighting with him without caring for their lives. In the trench there were a large number of dead bodies of the enemy. Thousands of British soldiers , who were wounded severally, were dying. The firing from two sides of the walls of the fort was very severe. Regarding the Mysorean soldiers, the number of death crossed thousands. When the condition of Sultan became very serious due to wounds, then his bodyguards told the Sultan, "His Highness; now there is no other way except to surrender ourselves to the enemy?"

The Sultan replied, "No, for me the tiger's life of one-minute is better than the jackal's life of 1000 years."

After some time, the Sultan and his officers rode on their horses and the Mysorean soldiers followed them. But when they reached the northern gate of the Fort they saw that some of the positions were in the control of the British

enemy. A large number of soldiers, children, older persons and women were trying hard to go out of the Fort, but the British were pushing them inside the Fort with their guns and were forcing them to go to the backside of the Fort. When they saw the Mysorean army coming towards the gate, they started firing them. The firing was also started from the walls of the Fort and a bullet hit the Sultan's horse. It died on the spot. The Sultan fell on the ground and his turban also fell on the ground near him. But the Sultan was very brave, he tried and with great difficulty he was making himself stand when suddenly a bullet hit his chest. He fell on the ground again.

A British soldier tried to open the belt of his sword, but the Sultan was still alive and he did not allow the soldier to take out the sword. It was an insult to the Sultan. He fought bravely and hit the soldier with his sword with his full force, but the soldier opposed to his gun. The Sultan's sword hit the gun and it broke into two pieces. That soldier then raised his gun up, pointed it towards his head and made the fire. The sun of Mysore, who had shown the beautiful stages of freedom to the people of Mysore, had set. After three hours of sunset the British army captured the city of Srirangapatnam and its Fort. The army of Hyderabad then entered the city under the command of Mir Alam. Inside the city, there were dead bodies of about 12 thousand soldiers in

Mysorean army, but the success of the British and the Nizam's army was incomplete, because they could not find the dead body of the great Tipu Sultan. They searched each and every corner and place of the palace. With the help of treacherous they searched the houses of the faithful soldiers and friends of the Sultan. The young prince was frightened. The wounded and helpless persons were asked about the Sultan. The soldiers of the Sultan who were on the different fronts were also asked about the body of the Sultan but they could not reply in this matter.

The soldiers who had seen their Sultan falling from the horse on the ground could not reply them correctly even though they were offered money and wealth. Some of the Sultan's soldiers thought that the Sultan was alive and was under the pile of dead bodies. They waited for the proper time to take out the Sultan of it. Others thought that he was dead but they did not point his dead body so the enemy could not find his dead body. There were rumours that the Sultan was dead and his faithful followers had taken away his dead body.

Some believed that Sultan had not died but he was wounded and disappeared and will come back again. He had left Srirangapatnam after the first attack between British and Hyderabad army troops and had reached prince Fateh Haider. He will make his head quarter at Saraya or Chital Drug and will continue his attacks from there.

These news not only created confusion among the army troops of the British and Hyderabad but also to the treacherous who had sold the freedom of Mysore for the promises of land and wealth from their foreign lords. They were very much worried about their future when they had seen the fate of Mir Sadiq and Moin-ud-Din.

In the midnight, Mir Qamar-ud-Din, Pornia, and Badar-Uz-Zaman was sitting in front of the palace of Sultan and were talking with an English army officer. Some soldiers were around them and were holding torches in their hands. At that time Mir Nadeem came over and cried, "Now I got the correct information about Tipu Sultan that his dead body is there in front of the north gate of the Fort under the pile of other dead bodies. So please follow me up to there." All of them followed him and they reached that place where there were many dead bodies. On the order of British officers, all dead bodies were checked one by one. When they were doing so, one English soldier touched the hand of a corpse when his hand hit with some hard metal and the turban from corpse head had fallen down. The black long hair covered the face were open. The English soldier explained the details to his officer. When they brought the torches closer, they found a woman's corpse who was wearing golden bracelets on her hands. They found another woman's corpse, which was badly injured with many bullets. Paranoia took the torch

from the soldier, carefully watched that woman and recognized her. The English officers asked him, "Are you able to recognize her?" Pornia said, "Yes, she is an orphan Hindu girl and her father was died in the last war. The Sultan had adopted her as his daughter." "And who is another woman?", asked English Officers. "I do not know about her. May be she belongs to the royal family.", replied Pornia.

After some time all the corpses were checked. When they saw the body of Sultan Tipu they were silent. The sultan's dress was full of bloodstains, but his face was full of grandeur and grace. In his hand was handle of his broken sword and his dress was same like his other army officers but his turban was different from others. Sultan's turban fell down from his corpse. Badar-uz-Zaman had taken that turban. One English officer asked him, "Is this Tipu Sultan?" Mir Qamar-ud-Din replied in a low voice, "Yes, congratulations for the victory." One English soldier cried, "He is alive." So some persons pointed their guns towards the body of Tipu Sultan.

One English officer came forward, checked the pulse of Sultan, put his hand on the chest of Sultan and said, "He is dead." Badar-uz-Zaman looked at the Sultan's turban, touched it to his eyes with great respect and said, "We are his murders and not all of you. We had murdered him and our coming generations will put flowers of

respect on his grave.” The English officer told Qamar-ud-Din that they are grateful to him and asked him to make arrangement to send the corpse in palanquin (Palki) to the palace. He informed General Harris. After some time there were slogans of victory from all the corners of the Fort and with great joy and happiness the English soldiers moved into the houses of Mysorean people for plundering and looting. The other groups of the British army, who were searching the Sultan, also followed them in looting and plundering the people’s properties and killing the innocent men and women. That night turned into a black night for the inhabitants of the Mysore city. There were cries from thousand of daughters of this nation ,but there was no reply to it.

Due to the misdeeds of Mir Sadiq and others, all such things happened. The mother who had nourished with her milk to Mir Sadiq, the treacherous, was also ashamed. No house of Srirangapatnam was safe and secure from the brutality of the English army. The treacherous, who had helped Mir Sadiq, Pornia, Qamar-ud-Din and Moin-ud-Din were then thinking that they had not only sold away the freedom of Mysore but also they had sold the respect and value of their daughters and women. The soldiers of Sultan killed Mir Sadiq and Mir Moin-ud-Din before they received their reward of treachery from their foreign lords. Their souls must be watching the

misdeeds of British army doing wrong in their houses for whom they had made the way of entry to the city of Srirangapatnam. Their daughters and women were in distress condition due to the misdeeds of the drunkard soldiers. Those women cried and appealed as follows. I am the wife of Meir Sadiq. I am his sister.

I am his daughter. This is the house of Meir Moin-ud-Din and he was a friend of Lord Wesley. General Harris knew him very well and you can see his corpse in the other room. The people had killed him because he was a friend of the British army, so you should not do harm to the families of the faithful persons in East India Company and to the daughters and women of the nation. I am the son of Meir Moin-ud-Din and these are my sisters and this is my wife, please take me to General Harris. But there was no reply from the soldiers except they laugh and cruel misdeeds. The soldiers of the Sultan's army, who were disappointed with the result of war, started protecting their houses against the cruel deeds of the British soldiers who were drunk and were very

busy in the evil deeds



**The mausoleum housing Tipu Sultan's tomb .
Tipu Sultan 's flag is in the foreground**

of looting and plundering. There was a stream of blood in the streets and bazaars of the city.



The mausoleum of Tipu Sultan at Srirangapatnam. Tipu Sultan's grave is adjacent to the graves of his parents.

On the next day, at about four O'clock, the Sultan's funeral procession started and was followed by prince, officers and four companies of the British army. The faithful wounded soldiers of the Sultan and other persons were ahead and were holding the sultan on their shoulders. There were lots of fear and terror in the city due to looting and plundering which took place at last night. Streets and bazaars were vacant. When the funeral procession left the Fort all men, women and children from all the communities joined it with a heavy heart. On the way the number of people increased and their fear and terror decreased gradually.

They were considering themselves as the most unfortunate people and were thinking that the Sultan's corpse is their guard. The men of Srirangapatnam wept loudly and women untied their braids in the grief of the Sultan's death. When the funeral procession left the Fort, the wind was very slow at that time and there was too much humidity in the atmosphere. The people were watching a dangerous storm on the horizon. After some time a black storm covered the entire sky. When the procession reached Lal Bagh and the Qazi finished the funeral prayer, the corpse was placed respectfully in the grave. At that time there was severe thundering in the sky. People were very afraid of it. The British army was ordered for the gun salute, but the sound of the guns was not heard clearly because of the thundering of clouds. It seemed that the sky was making 'arrangement' to welcome the soul of great Tipu Sultan.

The darkness in the atmosphere and the thundering of lightening increased and due to this the houses and doors started shaking in the city. General Meadows, Major Beatson and Ellen had described this black storm in their diaries in which they had written that lightening had fallen in some parts of the city of Srirangapatnam as well in the British army camp of Bombay in which two soldiers were dead and a large number of soldiers were severely wounded. The treacherous, who

were in the procession under the custody of the British soldiers, were very afraid of this. Immediately after the funeral started the heavy rain and the streets and bazaars of Srirangapatnam were full of water. After some time some officers and soldiers of the Mysorean army noticed the flood in the river Kaveri.

An old army officer wept loudly and said, "I have not seen such a flood in the river Kaveri in the first week of May ever in my life. Oh! Treacherous of Mysore, you should have waited for one more day as the God was willing to help us but you have missed that chance. On that day, if you had not opened the doors of Srirangapatnam then we could have defeated the enemy without wasting our single bullet." He then said, "Oh! My friends, for this day the Sultan was waiting. How unfortunate we are that the clouds which would have witnessed our success, they are washing the tears of our defeated soldiers."

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Reference: from: Nasim Hijazi's Urdu novel 'Aur Talwar Toot Gai'.

Translated by:
Muhammed Abdul Hafeez, B.Com.

1.The Album of Bider



View of Mahmood Gawan's Islamic College

The Album of Bidar

Oh, the great and lovely land of the old Bider
 Your position is higher in other places and lands.
 You are older than the high Himalayan mountains.
 In you, green valleys and lovely scenes are full.
 Like a place in Kashmir in the area of the Deccan
 On a high land, it is located in the area of the
 Deccan
 Your soil is good, and a good remedy for all cures.
 With the blood of sincerity, in all the parts of its
 soil .
 There is the light of knowledge in all kingdom
 places.
 Your hills are the source of the history of the
 Deccan.

It was the city of the Kingdom of the Balawnt Kings.

In the past, there was peace, and every heart was happy.

From the book of Gita, your story of history is known.

At the time of your glory when Krishna was very young

So it was much attracted to the great land of old Bider.

Dementia was born there and became young in this area

Like a lotus flower her face was so brilliant and so fine

The look of the girl was known and attracted in the land.

Nail-like great heroes were also born in the land of Bider.

Dementia's beauty was like a lotus, so Nail was her lover.

Then the Muslim rulers changed the condition of Bider.

Touhid of Islam was first spread on the land of old Bider.

Triumphs and success stories about them are all famous.

Their stories of the miracles of swords were well known

Oh, land of Bider, you have the quality of elixir in you.

The Kings of Bahmani were settled on the land of Bider.

Those kings made it the center of knowledge and the arts.

And in which were established many industries and crafts.

Afterward, the Baridi kings made it the garden of culture

So at that time, your luck was as bright as the full moon.

Due to running on time, all was lost, and nothing found.

The cities and all dwelling palaces and areas were over.

Soil was left on them, everywhere things were finished.

The mosques, temples, and other places lost construction

They are no longer there and have become demolished.

All the color paintings and everything else are in the soil.

Even in the royal courts, there are big pits that are full.

The grass and thorns are full, so it is difficult to go there.

Everywhere, there is an atmosphere of sadness and grief.

In the royal tombs, great, mighty kings are in the sleeping.

Their history and records are mentioned on their tablets.

On stones and tiles, the story of the rulers is mentioned.

The success and downtime details of the Muslim kings

So, oh, land of Bider, you know their good glories well.

There are seven great tombs of the Bahmani royal Kings.

Known as the seven skies, which are down and disperse

In which one can find and see their great history records

In the royal tombs the world-famous kings are sleeping.

It is a great lesson for the lookers at these old buildings.

There are Barids King's buildings in broken condition.

At royal palaces, there are lots of wild birds and animals.

The kings are helpless in the soil, watching the old story

The royal tombs are hallmarks of beauty and grandeur.

From the tablets of kings, their record of ruling is known.

Due to the great buildings there is an effect on the visitors.

Once there was a college there and was the teaching place

And it was known as a center of learning, but now no more.

So this is a old center known in the world and very famous.

Mahmood was a servant of the school and a national hero.

Who was famous with the grand name Mahmood Gawan?

His college's place, which reminds all of Mahmud Gawan,.

Also, its one building portion was damaged by striking

And the remaining old minaret is saying the following:

Everything will meet its end and but only God is eternal.

So many learned people are buried in your old city land.

Known as servants of mankind and the Sufis of their time

Also, pious people and innocents are buried in your land.

Numbers of the great Muslims are resting in your land.

Oh God keep all of them safe in their final resting place.

Now the rule of the Hyderabad Kings has commenced.

They should show the new color of victory and records.

And to display the world with knowledge and teachings

To discover the lost treasure from the land and renew the

Great efforts of the glorious persons of the past kingdom

So the world should be surprised in this matter by this act.

And from such heights, a number of great people will bear

And to flourish the valleys of flowers in the land of Bider

So that lovely daughters like Dementia will be born again.

Also, great sons like great Mahmud will re-appear there.

Oh, the leader of the mankind, Bider, shows the world

The right path towards success and love for mankind.

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5. Biography of Hadrat Khaja Abul Faiz, Bider



FAMOUS DARGAHS OF BIDAR DISTRICT, KAR NATAKA STATE.

THE MOST FAMOUS DARGAH SHAREEF OF BIDAR IS OF HAZRAT KHWAJA ABUL FAIZ (RA) Grand Son of HAZRAT KHWAJA BANDA NAWAZ GESU DARAZ [SHAHEENSHAH-E-DACCAN / KHWAJA-E-DACCAN] is situated on Hyderabad Road, Faizpura, Bidar.

Shrines of Sufi saints have always served as centers of faith, drawing people of different religions. **One such is the Dargah of Hazrat Khwaja Abul Faiz Sadath Zaidiussaini (RA).** Located in Bidar Old City, it is popularly known as Hazrat Abul Faiz Dargah. It is frequented by not just Muslims, but also Hindus and people from other faiths as well.

It is said that those who visit the Dargah never leave without having found a solution to their problems. Innumerable pleas for help and the saint's intervention with the Almighty on their behalf, are written by people on paper and placed in his tomb, alongside the Niyaz.

Hazrat Khwaja Abul Faiz (RA) was known to be a great teacher on worldly issues, besides being a spiritual master. He taught people many ways to live a better life, urging them to learn from insults and value time.

Hazrat Khwaja Abul Faiz (RA) was the paternal grandson of a Sufi saint Hazrat Khwaja Bande Nawaz Gesu Daraz (Shaheenshah-e-Daccan / Khwaja-e-Daccan) of Gulbarga Shareef and was a son-in-law of the Prime Minister of Bahamani king Mohammed Gawan.

Hazrat Khwaja Abul Faiz (RA) was the 23rd generation descendent of the family of Hazrat

Ameerul Momineen Syedina Ali Abi Talib (Rizwan Allah Alaiheem Ajmaeen)

URS-E-SHAREEF OF KHWAJA ABUL FAIZ (RA) : -
The Most Famous Urs-Shareef in Bidar falls in the month of Rabi-al-Akhir of the Hizri calendar which corresponds to the months of May or June in the English calendar.

Hadrat Khaja Abul Faiz belongs to the lineage of Sadat (holy prophet's descendents through his daughter Hadrat Fatima) family Zaidi Hussaini. He was related to Hadrat Ali bin Abi Taleb (R.A.) in the 27th lineage. He was the grandson of Hadrat Khaja Bande Nawaz of Gulberga. His ancestor's name is Hadrat Maqdoum Abul Hasan bin Hussain, who was arriving in India from the Herat and he died in Delhi and buried in Ayaz Mosque in Delhi and his sons were settled down in Delhi.

Khaja Bande Nawaz left from Delhi and covering journey from Delhi to Husanabad Gulberga in the period of three years and he was arrived in Gulberga during the reign of Feroz Shah Bahmani during year 803 Hijra and names of his two sons are as follows.

1. Hadrat Syed Hussain alias Akbar Hussaini
2. Hadrat Syed Yousuf alias Mohammed Asghar Hussaini.

Khaja Abul Faiz was the sixth son of Hadrat Asghar Hussaini and he was born in the year 811 Hegira.

His name is Syed Shah Min Allah Hussaini Mohammed, Mohamed al-Hussaini alias Aminuddin and patronymic name Abul Faize and he was pledged to his father Syed Ashgar Hussaini and elder brother of Hadrat Syed Yad Allah Hussaini Khaja Gunj Baksh (who was buried in a small tomb in Gulberga).

When Sultan Ahmed Shah Bahmani was died in the 1425 Georgian year corresponding to 838 Hijra and when his son Sultan Aladdin was becoming king of the Bahani Kingdom at that time he was requested Khaja Gunj Baksh to kindly visit Bider, but he was sent his brother and his caliph Hadrat Khaja Abul Faiz to Bider and sent through him his following stanza and its meaning and interpretation is as follows

Duniya Gard hind in Jahnum Zaja Khuwaesh
Min basta um qanah wa tuwakkal ba pai khuwaesh

And its meaning and interpretation is as follows.

If he will be given the whole world to him, then also he will not leave his place of residence at his

feet are tightened with Qianat (content) and Tawakkal (trust in God).

Upon the death of Khaja Bande Nawaz he went to visit Gulberga City from Bider and where he was declared there as custodian number (3) of the shrine building and he performed his duties in the shrine of Gulberga for some days and he was awarded the custodianship of shrine of Gulberga to his elder son Hadrat Syed Ahmedullah Hussaini and upon this he was returned back to Bidder Sharif. He had two wives and Bibi Khadija was related to his family and second wife Bibi Nemate who was the daughter of Khaja Mahmood Gawan and who was prime minister of the Bahmani kingdom of Bider.

He had six sons and three daughters from Bibi Khadija the details are as follows.

1. Syed Ahmedullah Hussaini Ghaleb Karamat
2. Syed Kalimullah Hussaini
3. Syed Gadai Hussaini
4. Syed Karamatullah Hussaini
5. Syed Mohammed alias Kale Hussaini
6. Syed Sibgatullah Hussaini

The names of three daughters are as follows.

1. Bibi Kulusum
2. Bibi Sara
3. Bib Tasbih

And from Bibi Namat one son Zamirullah Hussain was born.

Khaja Abul Faiz left this world on 6th Rabil Awwal in the year 879 Hegira corresponding to 1474 Georgian calender.

His saying are as follows.

1. To think it is compulsory to follow the Shariah (Islamic) law.
2. There is no place of a person who does not follow Sunnat (practice) of the prophet of Allah.
3. It is must have true tongue and true heart.
4. One who has your fear so you should be careful with him.
5. If your enemy is happy with then you should be careful with him.
6. If you sit with wealthy persons, but do not forget your religion.
7. To keep the condition of innermost well than the condition of the manifest.
8. To leave the friendship of lies.

9. To learn skill even with disrespect.

10. There is no substitute for time.

11. Do not sell such thing which is not purchased.

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HAZRAT AHMED SHAH ABDALI (RA) was pious king and was a Mureed (disciple) of a Sufi Saint. Even for this pious and holy king Urs-e-Shareef is celebrated every year. He belongs to Bahamani kingdom- The Dargah Shareef is in Asthur, a small village 3 km from Bidar town.

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***Hazrath Maulana Yaqoob Paarsa_Ye_Charkhi,
Basava Kalyan, Dt: Bidar, Karnataka***

**DARGAH HAZRATH SHAH ZAINUDDIN
KUNJENASHEEN,
CHIDRI, BIDAR, KARNATAKA, INDIA,**

BIDAR HISTORICAL FORT :-

The main attraction of Bidar is its fort, located in the heart of the town. Built by Ahmed Shah Bahmani in 1428, the fort occupies a promontory that is defended by double rings of walls and a moat partly carved out of the bedrock. It has five imposing entrances or Darwazas. In the center of this fort is the old city with its monuments and structures, belonging to the Bahamani era. There are important palaces within the ramparts of the fort.

To the left is the Rangin Mahal, an exquisite palace built by Ali Shah Barid in the 16th century. The hall is decorated with original wooden

columns displaying ornate brackets and beams. Close to this palace is the unusual Solah Khamba Mosque, with massive circular columns. In front is the Lal Bagh with a walled garden with a central lobe-fringed pool. The Takht Mahal is another palace close to this garden.

The Mausoleums of the Baridi rulers are located west of Bidar town. The largest is the Tomb of Ali Shah Barid. This lofty, domed chamber, open on four sides stands in the middle of a symmetrical four-square garden.

HAZRAT MAHMUD GAWAN (RA) - was a minister (Wazeer) of Hazrat Ahmed Shah Abdali (RA) - Hazrat Mahmud Gawan (RA) made Madrasa (school) in the Bidar main City - which was the world's university at that time.

MADRASA OF MAHMUD GAWAN (RA) :-

The 15th century Madrasa of Mahmud Gawan is named after the learned prime minister who was considered to be the virtual ruler of the Bahmani kingdom. This was once a famous theological college having a huge library well stocked with scholarly manuscripts. A superb example of Central Asian-style architecture, it has four arched portals that stand against a background of domes facing a central court. The tile mosaics on the exterior part still exist.

ASTHUR

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Asthur, a small village 3 km from Bidar town has the Bahmani necropolis in its open area. The oldest and grandest of the tombs is the 15th century Tomb of Hazrat Ahmed Shah (RA) . Interior walls are finely decorated with murals. Adjacent to this are the tombs of Hazrat Alauddin Ahmad II and Sufi Saint Hazrat Khalil Allah (RA) which are also embellished with calligraphic panels on the doorways.

Sayed Shamshuddin Shah Quadri Ejazi (Al Maroof Hazrat Nana Peer)
 Chittaguppa road, known as Nana Ka Chaman in Taluka Humnabad. Dist: BIDAR.
 (Karnataka state).

While going to Hyderabad, just get down in Humnabad, and take a Riskshaw 20 Rupees or 25 Rupees from Humanabad to Chaman from old Hyderabad highway get down in Humnabad.

DETAILS OF HAZARAT NANA PEER.

Hazrat Sayed Shamshuddin Shah Qaudri (r.a.) well known as Nana Peer. He is a master in Hadees and Zikar of Allah and he was a most powerful Sufi saint and having kind hearted. He is having 12000 followers (Murid) but his main and famous disciple is Gore Peer (SAYED AZMAT

SHAH QUADRI GULBARGA) and his successor is Babu.

Nana peer is a Murid of Sayed Ahmed Shah Qaudri whose tomb is in Basavkallayn from and which 15 kilometers away from Humnabad Taluk in district Bidar. In his learning period Hazrat Nana Peer was living in a (Barkas) jungle area for a long period of 14 years without any food as per his teacher instruction Sayed Ahmed Shah Quadri (R.A.).

When he was alive that time he used to tell us "beta sona kiss se nikharta hai.(aag se) fire. So daily at noon he used to sit in an under sunlight, looking at the sun and reciting the Zikar.Oh my God what a great powerful saint, he was and he never eats dinner or lunch only he use to eat Paan (betel leaf).

One time we went to attend of his Urs when he was alive and that time rainy season was there. They prepared a kind of food (Khana) but suddenly the clouds came darkness and lightning also cracking big sound. Everybody was scared now the rain will come and all arrangements will get disturbed, but Nana Hazrat never afraid he went in his room locked himself and when he came out and said do not worry the rain will not fall. You can carry on. After some time really its amazing

the rain cloud vanished and rain does not fall and in this way everybody was eating food there and his annual Urs is a big ceremony this is live Karamat of Nana Sahib.

Info Sent by : sayed.yusuf@metito.com
<sayed.yusuf@metito.com>

Name : Kadar Shah Wali's Dargha.
Place : Bagdal Sharif, District : Bidar, Karnataka.
About :It has been spread over acres. It is as significant architectural Works. It's a good one for Indian History

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Brief History of Bidar :
Bidar is an administrative district of Karnataka state known for its forts, mosques, mausoleums and tombs built in 15th century, during the period of Ahmed Shah. The various visiting sites include King's tombs, fort, Madrasa Mohammad Gawan, Tombs of Barid Shah, HazaratKhaja Abdul Faiz, Papanasham Shiva temple, Gurunanak Gurudwara and Narasimha Swamy Temple.

Bidar became the capital of Bahmani rulers in 1424, when Firuz Shah's brother and successor, Ahmed Shah, moved his court here. In the late 15th century, with the collapse of Bahmani

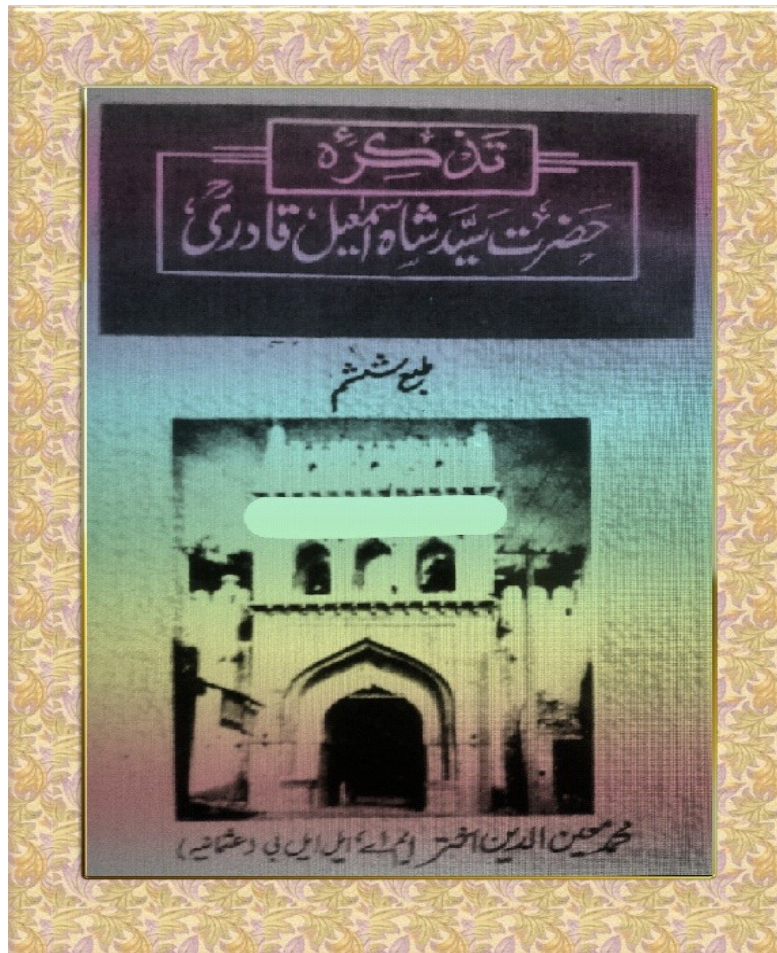
dynasty, the power passed into the hands of the Baridis. Today, Bidar is a prosperous district of Karnataka preserving its old world charm including places of architectural and historical interests.

Bus / Railway Services in Bidar : -

Bus Services : - There is a good service of Buses from Gulbarga, Bangalore and Hyderabad. Regular luxury buses run from Bangalore via Hyderabad on NH 7 and NH 9; the journey takes nearly 16 hours. To reach Bidar via Gulbarga and Bellary, it takes nearly 20 hours.

Railway / Train Services: Bidar is connected by well maintained rail network running in Hyderabad and Bangalore. One can also travel to the Gulbarga city from where take a bus to reach Bidar within one and half hours.

6.The biography of Hazrat Syed Shah Ismail Quadri Ghodwadi Sharif



Hazrat Syed Shah Ismail Quadri who was a great Sufi saint of ninth century Hegira and he belongs to the *Sadat* family of Hussaini chain (descendant of the holy prophet through his daughter Hazrat Fatima).

He was most pious and possessed good manners and good nature holy personality of his time. His conduct and character details are as follows

1. Kind to poor and needy persons.
2. Hospitality.
3. He was loved for the *Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima) and learned persons. In Bider district many holy persons came from the outside areas of the preaching and propagation mission of Islam, but his position is very high among all of them. He left this world about 551 years ago, but despite of many centuries, this Sheikh's popularity and fame as well as devotion for his piousness and of his name are increasing day by day due to the kind grace of Allah.

It is fact that world's great personalities will meet their downfall after reaching at their height of great progress, but the pious personalities and friends of Allah who will reach their height of great status and position due to their hard tasks and endeavours will not meet their downfall and forever their popularity will continue among the general and other persons. As per saying of Hafiz Shirazi that reason of popularity of the pious and

holy person's greatness is that they are true and sincere persons who will finish their personalities for the love and nearness of Allah. They are not at all interested in world's attraction and pleasure as well as peace and comfort of the world. They are interested in the following things. 1. Commandments of Allah. 2. *Shariat* (Islamic law).

They used to act upon the above things and also they used to try hard and used to instruct others to act upon the above things by their saying and their practice. They used to keep away from wealth and power for the above reasons and so for these reasons Allah's blessings and kindness were available with them so till the end of the world they will be well known and their position and status which will not meet its downfall and end. Upon studying many books and magazines and upon contacting many learned persons the compiler of this book could not ascertain the following details about Hazrat Syed Shah Ismail Quaderi of Ghodwadi Sharif.

1.Date of birth. 2.Place of birth. 3.Chain of *Iradat* (devotion). 4.His age at the time of his migration.5.Place of migration to Bider.

Genealogy

As per references from the following books the genealogical details are as follows.

Reference books.

1.Tariq Quaderi 2.Tadhkirta Aulia Deccan.3.Tariq Khurshid Jahi.4.Tariq Rashiduddin Khani.

Genealogy number One

- 1.Syed Shah Ismail Quaderi.
- 2.Syed Hassan.
- 3.Syed Abul Hasan.
- 4.Syed Mohammed.
- 5.Syed Qutub Alam.
- 6.Syed Ali.
- 7.Zail Abidin.
- 8.Syed Sirajuddin.
- 9.Syed Maqdoom Syed Ismail.
- 10.Syed Ali Asghar.
- 11.Syed Abdul Aziz.
- 12.Syed Shamsuddin.
- 13.Syed Mohammed.
- 14.Syed Qutub Alam.
- 15.Syed Alam.
- 16.Syed Masood.
- 17.Syed Qutub Alam.
- 18.Syed Sharafuddin.
- 19.Syed Abu Jamal.
- 20.Syed Mohammed.
- 21.Syed Abu Mohammed.
- 22.Syed Taher.
- 23.Syed Azzam.
- 24.Syed Abdullah.
- 25.Syed Abu Kamal.
- 26.Syed Eisa.
- 27.Syed Ali.

- 28.Syed Mohammed Ali-Quraishi.
- 29.Imam Mosa Kazim.
- 30.Imam Jafer Sadiq.
- 31.Imam Mohammed Baquer.
- 32.Imam Zainul Abidin.
- 33.Imam Hussain.

In the above genealogy record one name of Syed Mohammed Ali al-Quraishi is mentioned, but in another genealogy record instead of Syed Mohammed Ali al-Quraishi it is mentioned as Syed Mohammed al-Qurshi. But it seems that the name Syed Mohammed Ali al-Quraishi is correct and it is possible that in another history book '*Tadhkira Quaderi*' it was written as Syed Mohammed as al-Qurshi by mistake.

Genealogy Number two

As per the details from the book '*Tadhkira Auliya Deccan.*'

- 1. Syed Ismail Shah Quaderi.
- 2. Syed Shah Hussain.
- 3. Syed Abul Hasan.
- 4. Syed Shah Mohammed Qutub Alam Thani.
- 5. Syed Shah Ali Zainal Abidin.
- 6. Syed Maqdom Sirajuddin.
- 7. Syed Shah Ismail Ali Asghar.
- 8. Syed Shamsuddin.
- 9. Syed Abdul Aziz
- 10. Syed Shah Mohammed Qutub Alam.
- 11. Syed Shah Masood Qutub Alam
- 12. Syed Sharafuddin Somaei.

13. Syed Shah Mohammed Abu Jamal.
14. Imam Jaffer Sadiq.

In the above two genealogy records there are some differences and in the second genealogy record the following important names are not found in it, but as a matter of fact all of these names are available in the genealogy record number one.

- 1.Syed Mohammed.
- 2.Syed Alam.
- 3.Syed Abu Mohammed.
- 4.Syed Taher
- 5.Syed Azzam
6. Syed Abdullah.
7. Abu Kamal
8. Syed Eisa.
9. Syed Ali.
- 10.Syed Mohammed Ali al-Quraishi
- 11.Imam Mosa Kazim.
- 12.Imam Jaffer Sadiq.
- 13.Imam Mohammed Baquer.
- 14.Imam Zainul Abidin.
15. Imam Hussain.

In the second genealogy, record there are differences in arrangement of names while compared with the genealogy record one.

Genealogy record number three

As per history book of '*Khurshid Jahi*' and '*Tariq Rashiduddin Khani*' there are no details of genealogy record available except that he was

connected with Imam Syed Mosa Kazim in 29th generation. This genealogy record is also available in '*Tadhkira Quaderi*' that Syed Shah Ismail Quaderi is connected with Imam Syed Mosa Kazim in 29th generation.

Genealogy record number four

This genealogy record was compiled as per hand written genealogy records which was owned by Fariduddin Quaderi who was custodian of the mosque and shrine of Shah Lagan Hyderabad and in which all the details are the same which are available in the book '*Tadhkira Quaderi*' except there is some small difference of one name is found in the book '*Tadhkira Quaderi*'. As one name Syed Mohammed Ali al-Quraishi's is added in the 4th genealogy record and this name is added as Syed Mahmmed Ali al-Quraishi in the book '*Tadhkira Quaderi*' which seems to be correct and right. The above fourth genealogy record of '*Tadhkira Quaderi*' is complete and correct, but in the genealogy number three there are some differences and it is based upon genealogy record number one and on the basis of book '*Tadhkira Quaderi*' which was found correct and right in this matter.

In book '*Tariq Khurshid Jahi*' it is mentioned that Syed Shah Ismail Quaderi's grand father's name is as Syed Shah Hussaini Koki and in the book '*Tariq Rashiduddin Khani*' it is mentioned his grand father's name as Syed Shah Hussain

Koki so there is no similarity in the name of his grandfather in the above books. Also, there are no details available about his date of death and place of birth. On page number 240 of the first edition of this book about Hazrat Shah Ismail Quaderi it was mentioned that Syed Shah Ismail Quaderi was daughter's son of Syed Shah Chanda Hussaini who was died on 10th Shaban in the year 858 Hegira.

But Syed Shah Chanda Hussain of Gogi Sharif left this world in the year 858 Hegira` and after 24 years of his death Ismail Shah Quaderi was died in the year 882 Hegira. Regarding his grandfather's grave there are no differences at all and all are agreed that he was buried in Gogi village. Ismail Quaderi's youngest son's name is Shah Chanda Quaderi. So with the name of his son it may be presumed that Syed Ismail Shah Quaderi is daughter's son of Syed Chanda Quaderi of Gogi Sharif and for this reason further research is required in this matter.

The details about Syed Ismail Shah Quaderi are available in the book '*Mashooq Ilahi*' which was written by Meeran Ahmeduddin Syed Shah Murtaza Quaderi who was custodian of Hazrat Gauche Mahal of Bijapur and who published his book in the year 1973 August and in this book the following details are not true and find incorrect and baseless.

1. Genealogy.
2. Order of Iradat (devotion).
3. Sons.
4. Date of birth.
5. **Place of the mausoleum.**

Because in the authorized records and history as well as in biography, books there are no such references and also no above details were found. Also author of the above book was not mentioned any reference in support of details and events which he was mentioned in his book.

Part II

Government Service.

Upon reading the following books, the following details are available.

1.Tariq Khurshid Jahi. 2.Tariq Rashiduddin Khani.3.Tadhkirta Auliya Deccan. It was revealed that Syed Ismail Shah Quaderi was in service of Sultan Alauddin Bahmani (838-1335 Hegira /862-862 A.D) and he was used to stay at Bider. In the above books the details about his nature of service are not available. During his stay at Bider the event of Brahman girl's kidnapping case was happening and she was taken to the royal palace. So for this reason he wore his military uniform and he was entered into the royal palace to protect the Brahman girl. For this event it is possible that Syed Ismail Shah Quaderi was an employee of Sultan Alauddin Shah Bahmani .

The Event of Brahman girl.

Sultan Himayun Shah Bahmani was famous and well known for his bad deeds, atrocities and problems. So for this reason he became well known and famous as cruel ruler of the Bahmani Kingdom of Deccan. Due to atrocities and

oppressions of this Sultan when royal courtiers before their departure to royal palace visit, used to prepare their last advises, because there were no chances of a safe return from there. So any attempt against his atrocities and oppressions of the Sultan was not only difficult, but its a hard task and endeavour in this matter. Due to the above great event it is said that Syed Shah Ismail Quaderi was a true follower of Islam and he was struggling against atrocities and injustice and protected justice, conduct and character in this matter. There was no discrimination of caste and creed with him and he was used to help needy and helpless persons upon the difficulties and problems and in these endeavours he was always successful due to kind help and support of Allah.

As per references from following books the details of Brahman girls' event is mentioned as follows.

1. Tadhkirta Quaderi.
2. Hadiqa Rahmani.
3. Tariq Khurshid Jahi.
4. Tariq Rashiduddin Khani.

Sultan Himayn Shah Bahmani was well known due to his bad character and bad conduct and for this reason his name became well known as cruel (*Zalim*) king of Bahmani kingdom. During his rule this event was happening. There was one Brahman neighbour of Syed Ismail Shah Quadri and his daughter was very beautiful and lovely and she

was used to visit him and pay her respect and honour to him. When she was becoming adult then the news of her beauty was reached to the Sultan so he was given instructions to the royal servants to bring her to the palace by force. So as per order of the Sultan she was taken by the royal servants from her parent's house and she was presented in the palace of the Sultan. Upon this event the parents of the girl were approached Syed Ismail Shah Quaderi for his kind help for the early recovery of the girl. Upon informing the details of kidnapping case of the girl the parents were requested his kind help in this matter so that the girl will be free from the royal palace.

Upon hearing all details of the case Hazrat Ismail Quadri was much worried and became upset and angry due to bad act of kidnapping case of the Sultan and also due to great injustice in this matter. So he wore his military uniform and was entered into the palace without any problems and difficulties despite of huge security measures at the royal palace due to the kind help of Allah. Upon his entry into the palace there he was watching that the girl was decorated well in best royal dress and was presented before the Sultan. When the girl saw him there, then she was standing and ran towards him and came into his custody and control. So the Syed Shah Ismail Quaderi took her and went out of the palace safely without any difficulty and problem even

though there were many thousand security guards were there to protect the palace.

Upon reaching the residence of the girl's house , he was handed over the girl to the parents and instructed them to leave the place and to go some other place for the safety measure in this matter and he assured them that there will be a great help of Allah with them and Allah will protect the girl and help them so in this way they will be safe and secure in this problem. Upon this work he was come to his house and took his three sons and wife on high speed horses and went away from the city of Bider and they all went towards the western direction.

Some clarification of Brahman girls' event.

1. Tadhkira Quaderi. 2. Hadiqa Rahmani. 3. Tariq Khurshid Jahi. 4. Tariq Rashid uddin Khani.

In the above four history books the event of Brahman girl's details is mentioned, but the authors of these books have not mentioned the following details. 1. When this event was happening and the period of Sultan. 2. The year in which battle took place between the Sultan and Ismail Shah Quaderi and the period of war. 3. Battlefield details.

The explanation of the above matters is as follows.

In this matter it is required to know which Sultan of Bahamani kingdom was ruling with its capital of Bider during the period of Syed Ismail

Shah Quaderi and how many years he was ruled there and after this we have to study among those Sultans of Bahmani Kingdom who was known for his bad character and conduct and who was voluptuous as well as cruel. So that we should know the details of the Sultan, who was ruled during the period of Syed Ismail Shah Quaderi.

History of Bahmani Kings of Bider.

- 1.Sultan Ahmed Shah Wali Bahmani (1421-1435 A.D.).
- 2.Sultan Alauddin Thani Bahmani (1458-1457 A.D.).
- 3.Sultan Himayun Shah Bahmani (1458-1461 A.D.).
- 4.Sultan Nizamuddin Shah Bahmani (1461-1463 A.D.).
- 5.Sultan Mohammed Shah Bahmani (1463-1482 A.D.).

Sultan Himayun Shah Bahmani's mausoleum was damaged partly due to a lightening strike in the year 1300 Hegira and in the above event only Himayun Shah Bahmani's mausoleum was damaged and another four mausoleums of other kings of the Bahmani Kingdom were safe and there is no damage at all. As a matter of fact, Sultan Himayun Shah's mausoleum is teaching us a lesson in the royal grave yard of Bahmani kings.

During the period of Sultan Mohammed Shah Thani prime minister Emaduddin Mahmood Gawan (870-886 Hegira) was killed by Sultan due

to a conspiracy case against this most famous and able prime minister of the Bahmani Kingdom on 5th Safar 886 Hegira and his mausoleum is available in the Governalli area of Bider . He was prime minister during a period of Ismail Quaderi in between 870-882 Hegira. The five mausoleums of the Sultans of Bahmani Kingdom are available near Istore area near Bider on the eastern side of the same line.

After knowing the details of the rulers of the Bahmani Kingdom who ruled the Bahmani Kingdom during the period of Syed Shah Ismail Quaderi and now it is required to know in this matter the name of the Sultan, who was known for his bad conduct and character and who was cruel and who was voluptuous, so that we should be able to know the details of the kidnapping of a Brahman girl by that Sultan and in this case so we have to study biography details of all Sultans of Bahmani Kingdom. So actually it is not possible to discuss about biographical details of all Sultans in this small magazine. But myself as per the basis of my studies of books and knowledge in this matter so I am in a position to give my opinion that in all kings only Sultan Himayun Shah Bahmani was cruel, and voluptuous and was known for his bad character and conduct and for this reason all historians have given his title as Zalim (cruel). In the history books there are many events are recorded about Sultan Himayun Shah's life

details and also his many cruel events , bad conduct and character are found in the above books. But in the following some selected important events of his period are mentioned which are as follows.

So upon study of these details we can able to know about the details of kidnapping case of Brahman girl which was happening during the period of Syed Shah Ismail Quaderi.

1.As per author of the book '*Maqzan Kramat*' translated by Mohammed Kareemuddin that till the life of Sultan Alauddin Bahamani great pious personality of his time Hazrat Maqdom Sheikh Ibrahim Multani was used to visit the royal court of the Sultan. The Sultan was a great admirer of him and he used to respect him greatly. He was always kind to him and used to grant many favours and was used to ready always for his hospitality and service and for this reason he favoured him as the royal court member. Upon death of Sultan Alauddin his son Sultan Himayun Shah Bahmani was crowned and he became second Sultan of the great Bahmani Kingdom of Deccan. This Sultan was a great ruler of his time and who was involved in the large number of atrocities and problems to the peoples of the kingdom and nobody was not safe and free from his injustice and hardships in the kingdom. For the above reasons, all peoples in the kingdom were unhappy and in condition of problems and difficulties and

there was no peace and comfort available to the general and as well as special persons and even the members of royal palace were not free from the problems and hardships.

His list of oppressions is as follows.

1. He had killed a large number of innocent persons.
2. He had killed a large number of the royal court members who were sufferings due to hunger in the loneliness.
3. He had killed all family of the members of the culprits.
4. He used to fulfil his sediment desires with girls and boys of the general persons.
5. He was used to capture new brides at the time of their wedding night and were used to take to the palace and upon spoil of the virginity of the brides and he used to send back to the bridegroom's houses.
6. He used to kill royal court members and general person without any reason and fault as per his own wish and desire.
7. His royal court members before visiting the palace used to prepare their last advises as there was no guarantee of their lives in the court of Sultan due to his cruel habit.
8. He used to spoil virginity of many thousand women and due to above details of Sultan's cruelties everybody can think the dangerous situation which was prevailed during the time of

above Sultan of Bahmani Kingdom. All his period was covered in the above dangerous deeds and Satanic acts. Many persons due to royal problems and difficulties were migrated to the other places for their safety and security and they also left their properties in the kingdom.

Hazrat Maqdom Sheikh Ibrahim Multani was discontinued the visit of royal court due to the atrocities and the bad character of Sultan Himayun Shah Bahmani and so he was used to stay in his residence. There is limit of everything and every problem. So when his oppressions were reached at its height then the following event was happening and which ended his cruel rule.

That once Sultan was coming in the palace and he was in drunkard condition and he was seen by one royal Turkish lady in the shape of pig as she was a pious personality of the palace and she was a master at the archery, so she was perfect in blowing of arrows and for the above reason she was blown an arrow at him and the arrow was touching his head causing his immediate death on the spot.

As per above details it is also clear that during the time of Ismail Quaderi another pious personality of his time Maqdom Sheikh Ibrahim Multani who was died on the 7th Jamad Thani in the year 865 Hegira and who was also unhappy with Satanic acts and atrocities of Sultan Himayun Shah Bahmani.

1. As per reference from the book '*Tariq Farista*' translated by Mohammed Fida Ali Taleb that Sultan was very unkind to the general as well as special persons and there was no decrease of his oppressions . Always Muslim and non Muslim persons of his kingdom were suffering heavy losses and faced many problems and difficulties by the Sultan's injustice and punishments. The Sultan always disrespected women and daughters of the public and fulfilled his sediment desires by his Satanic acts and deeds and so for this reason the situation becomes worse . It will be used to happen that due to the royal orders the brides were taken to the royal palace and used to be returned back after two days to the bridegroom's house after spoiling of the virginity of brides by Sultan Himayun Shah. Also royal court members were used to be killed. Ministers and royal court members upon their visit to the court were used to prepare their last advises and give the same to their families as there was no surety and guarantee of safe and secure return of them from the royal court of the Sultan.

Due to the prayers of the mankind the Sultan was becoming seriously ill and he was died on 28th Ziqad in year 865 Hegora and due to his death peace and safety was returned back in the Bahmani Kingdom.

As per my opinion, it is correct that his last advice helped Sultan Himayun Shah Bahamani

and he was cured well and became healthy again. But he was in the habit of atrocities and cruelties so he continued these things on his public persons and on their family members and on royal court servants. So for this reason everybody, not only in the royal palace, but in all over his kingdom there was a condition of un-happiness and problems. Due to the above condition of great difficulties and problems one person Shah Khan, who was an emasculate person and he was acting as the custodian of the royal palace conspired with Negro lady servants of the palace and were successful in this matter, and they have killed him as one lady servant killed him with the wooden stick when the Sultan was sleeping in his royal palace in drunkard condition.

2. As per reference from the book '*Gulzar Shahi*' written by Mufti Ghulam Sarwar, who was mentioned this event that due to his sediment desires Sultan's apparitions were reached at its heights. Every virgin bride and women were used to be taken to the royal court at the time first wedding night and upon spoil of their virginity of the brides and women and they were used to be sent back to the bridegroom's houses after two days. Sultan also used to kill his newly married wives after two or three days of their marriage.

3. Bashir Ahmed in his book '*History of Bijapur*' was mentioned that upon death of Sultan Alauddin his son Himayun Shah Bahmani was crowned and

who was famous for his bad conduct and character and the above author also was mentioned about mausoleum of Sultan Himayun Shah Bahmani in his above book on page 148-149 that it was damaged due to lightning strike which have occurred in the year 1300 Hegira. At that time when he was present in Bider and due to the above event mausoleum's half portion was damaged and its other half portion is not good in condition. The author also mentioned that the boundary walls of the mausoleum and the grave was damaged severally and there is no mark of graves and boundary walls were found. In the mausoleum donkeys used to stay and take rest and live there and the persons used to pass urine there.

It is a fact that Sultan Himayun Shah's mausoleum was damaged by a lightning strike. Mohammed Zaheeruddin in his book about '*Sultan Ahmed Shah Wali Bahmani*' have mentioned that Sultan Himayun Shah's mausoleum was damaged, but he was not agreeing with the author of the book '*History of Bijapur*' that the boundary walls and grave of Himayun Shah Bahmani were also damaged. As compiler of this book was visited Bider on 11th August in the year 1975 for the collection of life details of Ismail Shah Quaderi for writing this magazine and he was also visited place Astur where there are five royal mausoleums of the Bahmani Kingdom were

available. In this area, he was found boundary walls of the mausoleum of Sultan Himayun Shah Bahmani and his grave is available there in good condition. As per above details Sultan Himayun Shah's half portion of the mausoleum was damaged by a lightning strike which is correct, but at that time one fourth portion of the mausoleum was still available in good condition. It is noted that during the period of Sultan Ahmed Shah Wali Bahmani the capital from Gulberga to Bider was shifted in the year 1430A.D.

As Sultan Himayun Shah Bahmani was famous and well known for his oppressions and he was killer of many innocent persons and so he is called a great sinner of his time and cruel king, so for this reason he became famous in the history of the Deccan as cruel (Zalim) king. This shows nature's punishment on Sultan Himayun Shah's mausoleum. His least cruel act is that he used to call brides in their first wedding nights to the royal palace to spoil the virginity of the brides.

4. As per the history book of '*Tariq Deccan*' written by Abdul Majid Siddiqui, the details of his atrocities are as follows.

His last period was full of his atrocities and great problems and hardships to the peoples of the kingdom. Due to this reason his royal court members and ministers used to prepare their last advises and give the same to their members of the families at the time of their visit to the royal

palace as there was no guarantee of safe and secure return back to their residences. Upon study of the above six references from the above six books of history, it is proved that the event of Brahman girl was happening during the period of Sultan Himayun Shah Bahmani during the period of 862-865 Hegira.

Battle period

There are many books available with details of war between Sultan Himayun Shah Bahmani and Syed Ismail Shah Quaderi but in those books there is no details about the month and year in which this war took place. The event of Brahman girl was happening during the rule of Sultan Himayun Shah Bahmani so for this reason it is possible that the war took place in between them in the year 862-865 Heigra.

Battlefield

Upon study of above historical books it was not known where the war took place. But in this connection there is a tradition that the war took place in the battlefield near Kumhar Chincholi village in which the Sultan's army was defeated by Syed Ismail Shah Quaderi and it was also known that many soldiers were killed and were buried in the Kumhar Chincholi village and this information was also confirmed by the following persons.

1. Mohammed Ismail Tahenu aged 95 years old who was a servant and custodian of the shrine of Ghod Wadi Sharif.

2. Mohammed Faizuddin Ling aged 85 years who was servant and a member of the receiver on board of the shrine.

3. Mohammed Mastan Ustad aged 80 years resident of Kumhar Chincholi village.

As per reference from the book '*Tadhkira Quaderi*' this village is four kilometers away from the God Wadi Sharif village.

As per references from the books of '*Tadhira Quaderi*', '*Tariq Khurshid Jahi*', '*Tariq Rashid Khani*' and '*Hadiq Rahmani*' which were added in the previous pages of the magazine that Sultan Himayun Shah Bahmani was sent his army to arrest of Syed shah Ismail Quaderi so it is possible that the army personnel went to many places for his search and reached to Kumhar Chincholi village and at this place war took place between the army of Sultan Himayun Shah and Syed Ismail Shah Quaderi. So it is possible that many army personnel were killed and were buried in Kumhar Chincholi village. As per other consideration the following holy persons and friends of Syed Shah Ismail Quaderi were also taking part in the war and their details are as follows.

1. Bahauddin Bag Mar and his grave is available in Kumhar Chincholi village.

2. Nather Shah Wali and his grave is available in the Masimdu village in Bhalki Taluk.

The mausoleum of Hazrat Khaja Bande Nawaz.

There is tradition and some other details are available that Syed Shah Ismail Shah Quaderi was participated in the construction work of the mausoleum of Khaja Bande Nawaz in Gulberga but he did not accept any amount of the labour wages. As per this tradition Syed Shah Ismail Quaderi was used for participation in construction work of the mausoleum of Khaja Bande Nawaz in Gulberga daily but he hid not accept daily wages.

There is an old way from Boulder to Gulberga through Noabad, Khanapur, Dhanora, Janti, Ghodipaga, Masimdu, Sinkara, Kumhar Chincholi, Ghodwadi Sharif. He was used to absent at the time of disbursement of daily wages so that he will not receive the amount of wages. But the custodian of the small shrine of Gulberga Syed Shah Qutubullah was rejected the above tradition and he was mentioned another tradition in this matter and its details are as follows.

Another holy personality of his time Mastan Quaderi who was a great devotee of Khaja Bande Nawaz was coming to Gulberga when Hazrat Syed Asghar Mohammed al Hussaini was custodian of the shrine and at that time Hazrat Mastan Quaderi came there and was taking part in the construction work of the mausoleum of Hazrat

Khaja Bande Nawaz during his stay at Gulberga and he did not accept any labour wages. Hazrat Syed Asghar Mohammed al Hussaini was died on 21th Muherram 832 Hegira and his grave is available in Rouza Khurd in Gulberga. Mastan Quaderi's Urs (death anniversary) is celebrated as per following programs.

On 11th Zil Hajj Sandal ceremony.

On 12th Zil Hajj lights are illuminated.

On 13th Zil Hajj visits of the shrine

His grave is situated in Teen Sedhi in Rouza Khurd in Qutub Shahi mosque in Gulberga. So it famous that Hazrat Asghar Mohammed al Hussaini was seen Hazrat Khaja Bande Nawaz in his dream and he told him that Mastan Quaderi is his friend so he should not be allowed to participate in the construction work of his mausoleum and he was instructed further in this matter that he should be treated as a guest in the shrine.

As there is a difference in the above two traditions and details and also there is no reference from any book available on this matter. So it is also possible that with Syed Shah Ismail Quaderi , Mastan Shah Quaderi were also participated in the construction work of the mausoleum and both of them might have not collected their wages there.

Arrival.

Upon his success in the battle with an army of Sultan Himayun Shah Syed Shah Ismail Quaderi came to the God Wadi Sharif village along with his three sons and his wife and before his arrival this village was known as Wadi village. As per references of books '*Tadhkira Quaderi*', '*Tariq Khurshid Jahi*', '*Tariq Rashid Uddin Khani*' and '*Hadiq Rahmani*', the details of the arrival of Syed Shah Ismail Quaderi are mentioned as follows.

1. After the war he was entered into the area of the Ghod Wadi Sharif village and he was standing on the top of the mountain which is near God Wadi village and was blown an arrow and was asked his servants to bring back arrow up on marking on the place where it will be found . So the servants did as per his instruction in this matter. Upon this Syed Ismail Quaderi get down from the mountain and he visited the marking place did meditation there in standing position.

2. As per reference from the book of '*Khurshid Jahi*' and '*Tariq Rashiduddin Khani*' the description of this event is as follows.

He reached on the top of the mountain which is located at the front side of the God Wadi Sharif village and upon his success of the war with Sultan Himayun Shah Bahmani. He was standing there and was blown an arrow from the mountain. So the servant marked the place and brought the arrow from there. He came from the top of the mountain and he visited the place where an arrow

was found and at the same place he settled down there.

3.The author of the book '*Hadiqa Rahmani*' wrote the following details in this matter.

He was blown an arrow from the top of the mountain and was settled down at the place where an arrow was found.

In this connection there is a tradition that there is a mountain in the God Wadi Sharif village and in the beginning he went to the top of the mountain in the Ghod Wadi Sharif village and this mountain which is situated near the water tank on the north side of the village. As per one tradition in the beginning one person Ogher Patel was objected for his stay on the mountain and for this reason Syed Shah Ismail Quaderi was upset and angry in this matter. So upon departure of Syed Shah Ismail Quaderi from that area Ogher Patel was dying from some serious, deadly diseases and due to many problems. So for this reason Syed Shah Ismail Quaderi was wanting to leave that place and he was blown an arrow from the top of the mountain and he asked his servants to mark the place where it will be found.

So the servant went to that place to bring an arrow and when servant took out the arrow which was fixed in the ground and then spring of water started from the ground. Syed Shah Ismail Quaderi, his sons and his wife came there and did ablution and started prayers and worship there.

After this event he was blown another arrow in the western direction and which went into the thick forest area and he asked his servants to bring back the arrow from there, but the servants were not found it and could not trace in the forest area. So Syed Shah Ismail Quaderi went there and found the arrow which was fixed on the ground. So he settled down there and was also died there.

Salik Majzub

His condition was as follows.

1.*Salik* (mystic initiation) 2.*Mazjub* (one lost in divine meditation)

The compiler of this magazine found two pages of one old book in the Ghod Wadi village in which following details are available.

1.The spring is available in the eastern side of the water tank in the Ghod Wadi village and its water is good for cooking and drinking purpose.

2.These are two pages of Qalmi (hand written) book which were found with Syed Ashraf Ghayani and in these pages there is no information about the author of the book, title, year of publication are not found. In these papers page numbers are mentioned as 123, 124, 125 and on the page number 124 the details of holy saints are mentioned and first Syed Shah Ismail Quaderi's short details of his life are available on it and also Zinda Shah Madar's life details are available in the above two pages. It was written in these pages

that Syed Shah Ismail Quaderi's grave is situated in the Ghold Wadi Sharif village of Bider district.

As per tradition of Hazrat Machli Wale Saheb that he was *Salik Majzub* (due to mystic initiation he was lost in divine meditation) and for this he was explained that *Mazjub* (one lost in divine meditation) should act upon Islamic law (Shariat law) and should complete stages of *Saluk* (mystic initiation) and due to this regards one should be in the condition of ecstasy always and for this reason general persons will call him as *Majzub* (one lost in divine meditation) and in that condition it will be possible miracles and revelation by him.

The event of Brahman girl may be termed as his great miracle. It is also mentioned in those pages that holy persons are not concerned with bow and arrows. In those pages it is also mentioned one reference from thesis of Abdul Karim Judit of Nagpur and in his thesis of '*Auliya Hind Ki Haqiqat*' and this manuscript is hand written and available in the library of Raghuji Bhonselay and in the above thesis of hand written book it is mentioned that Syed Ismail Quaderi was a *Majzub* (one lost in divine meditation) and he came to Deccan in this condition and he was used to hid himself in the caves of Bider city of Bahmani Kingdom. Some persons have said that upon his miracles and revelation he became popular there and the persons became his devotees and

disciples. So the persons have accepted him as a great holy person of his time.

Family members.

1. '*Tariq Quaderi*'.
2. '*Tariq Khurshid Jahi*'.
3. '*Tariq Rashid Khani*'.
4. '*Hadiqa Rahmani*'.

As per references of the above books in which it is only mentioned that after the event of Brahman girl Syed Shah Ismail Quaderi left from Bider with his three sons and his wife and these members of his family were also with him during his war with the army of Sultan Himayun Shah Bahmani. Afterwards, they came with him to the Ghod Wadi Sharif village, but in the above four books there are no details available about his wife's date of birth, date of death and also other information and other details in this matter. But it is famous that her name was *Zahra bi* but the name of her father and mother is not known in this matter.

Sons.

As per reference of the book '*Auliya Deccan*' there were three sons of Syed Shah Ismail Quaderi and the details are as follows.

1. Syed Shah Faizullah Quaderi.
2. Syed Shah Mahtab Quaderi.
3. Syed Shah Chanda Quaderi.

In the above books there are no details about his sons who is younger and who is older than the

other. But in the below books, some details are available.

1. '*Tariq Khurshid Jahi*'
2. '*Tariq Rashid Khan*'.
3. '*Hadiqa Rahmani*.'

It is only mentioned that Syed Shah Ismail Quaderi had three sons and who were with him during his stay at Bider and Ghod Wadi Sharif, but in the above books only one son's name as Mahtab Shah Quaderi is mentioned. For the details of Syed Shah Ismail Quaderi the compiler of the book was contacted local old persons of God Wadi Sharif and the shrine custodian was confirmed to him the following details which are similar with the details which are available in '*Tadkhira Auliya Deccan*' and the details of his sons are as follows as per according to their ages.

1. Syed Shah Mahtab Quaderi.
2. Syed Shah Chanda Quaderi.
3. Syed Shah Faizullah Quaderi.

The details of date of birth, date of death of the above sons of Syed Shah Ismail Quaderi are not available.

Sons.

As per reference of the biography books of Syed Shah Ismail Quaderi it is confirmed that the above details of the sons of Syed Shah Ismail Quaderi had no sons and these details about their sons are found correct. In the shrine area of Syed Shah Ismail Quaderi in Ghod Wadi Sharif the following graves are available.

1. Grave of Hazrat Zahra Be .2. Three graves of his sons. 3. Two graves of his servants.

So in this matter, it is not known that the three sons whether married or not.? It is not unnecessary to mention here that in the shrine of Syed Shah Ismail Quaderi there is no chain of shrine custodians from his line of generation. So for this reason servants and custodians used to perform service in the shrine since long time. It is well known fact that there are 500 families available there who belongs to servants and custodians of the shrine and they use to perform their weekly service on Thursdays and Wednesdays and on annual Urs (death anniversary) regularly on their turn basis with much devotion and respect and this process has been continued for many centuries.

1.Syed Mahtab Quaderi.

He was the elder son of Syed Shah Ismail Quaderi and who was famous for his miracles. But his date of birth and date of death is not known. But in the light of below event of stick of a date liquor tree it can be said that he was dying during the life of Syed Ismail Shah Quaderi.

The event of stick of date liquor tree .

The event of stick of the date of the liquor tree of Syed Shah Mahatab Quaderi is very well known and famous. The importance of this event is very great because it is connected with the death of Syed Mahatab Shah Quaderi. The author of the

book '*Hadiqa Rahmani*' was mentioned this event in his book as follows. That one day Syed Shah Ismail Quaderi was watching the digging work of the wall's foundation and at that time Syed Shah Mahatab Quaderi came there by holding the stick of a date liquor tree in his hand. So Syed Shah Ismail Quaderi was upset and angry with him upon seeing the date liquor ,stick in his hand because he thought that he would drink date liquor afterwards. So for this reason he asked his son to enter into the foundation of the wall and so he was gone alive into the foundation of wall sincerely and in this way he was leaving this world.

This event is described in '*Hadiqa Rahmani*' as follows.

This is a famous event that one day Syed Shah Ismail Quaderi was watching the digging work of wall foundation and at that time his son Syed Shah Mahatab Quaderi came there by holding the stick of a date liquor tree in his hand. So for this reason he was upset and angry with his son in this matter and was told him that in future it is possible that he will drink date liquor so for this reason he was asked him to enter into the foundation of a wall. When he was entered alive into the foundation of a wall then he was filled the foundation of wall with soil and one wall was constructed there. But that grave is coming outside of the foundation of the wall slowly.

As per reference of the book '*Tariq Khurshid Jahi*' and '*Tariq Rashid Khani*' the details of this event are as follows. Among the miracles of Syed Shah Ismail Quaderi's sons , Syed Shah Mahatab Quaderi is well known and famous. It is said that his grave is at the foundation of the wall and it is coming outside of the foundation of a wall slowly and this shows his great miracle. It is known in the shrine that his grave level will become equal with some other graves which are available there in the outside area.

For the above event there is another tradition which is available that Syed Shah Mahatab Quaderi was going somewhere so he requested his father's permission in this matter so he was asked him that during his journey he should not enter into the jungle of the liquor date trees under any circumstances.

Upon his father's permission he was proceeding on his journey. But due to the problem of his horse obstruction in the way he took a stick of a date liquor tree which was lying on the way and used it to control the horse and to solve the hindrance of horse and he was returned back to his house with a stick of a date liquor tree in his hand due to the above circumstance and situation. So for this reason his father was upset and angry upon seeing the stick of a date liquor tree . So he ordered him to enter into the foundation of the wall and he was

entered there immediately. In this way he was buried alive in the foundation of a wall.

In the light of the event, it is clear that Syed Shah Ismail Quaderi was against liquor, date liquor and he was also against the things of liquor date trees. In this matter he was not in favour of any indulgence in this respect. For this reason he was punished his son because he was used date liquor tree stick for his horse obstruction. This event also shows that Syed Shah Mahatab Quaderi was very sincere and obedient son of Syed Shah Ismail Quaderi. So for this reason he was acted upon his father's instruction and was buried alive bravely into the foundation of wall without any hesitation. In this way he was given importance to sincerity and obedience to his father than his life.

Syed Shah Manjle Shah Hussaini.

There is a tradition which is famous about him is that he was the spiritual master of his son Syed Mahatab Quaderi. It is not known what knowledges he was obtained from his spiritual master and for how many years he was studying with him. He belongs to the sons of Hazrat Khaja Bande Nawaz of Gulberga. The details of his date of birth and date of death are not available in the books. But in this matter , it is said that he belonged to the 9th century period. He left no sons after him. His mausoleum is available in Hanchal village which is situated one mile away from Ghod

Wadi Sharif on the eastern side in Humnabad Taluk of Birdar district and the mausoleum which was constructed over his grave and which seems to be very old.

Every year Urs (death anniversary) ceremony is celebrated and people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 14, and 16 day of Zil-Qa`dah of Muslim calendar at the famous *Dargah* (shrine) in Hanchal village every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Genealogy.

Syed Shah Manjele Hussaini.

Syed Yadullah alias Qutubullah Hussaini and who was died in the year 852 Hegira.

His brother Syed Abdul Faiz Minullah Hussain, who was died on 6th Rabil Awwal in the year 879 Hegira.

Syed Yousuf alias Mohammed Asghar Hussaini who was died on 21 Muherram in the year 832 Hegira.

Syed Hussain alias Mohammed Akber who was died on 15th Rabil Thani in the year 812 Hegira.

Hazrat Khaja Bande Nawaz 721-825 Hegira.

Death.

As his life history is not available in any book and in the same way the details of his death are

not known in this matter. So date of death and year is not available in any book. Some authors are agreed that he was died in Ghod Wadi Sharif village without completion of his stay of 40 days there. But above reference seems to be not correct because during the rule Sultan of Himayun Shah Bahmani (862-865 Hegira) he fought with Sultan due to the event of the Brahman girl and upon success in the war he came to the Wadi Sharif village and as per reference from the book '*Tariq Khurshid Jahi*', '*Tariq Rashid Khani*', and '*Hadiqa Rahmani*' he was died in the year 882 Hegira and in this way he may have stayed in the Ghod Wadi Sharif village for a period about 17-20 years and afterwards he may have died in Ghod Wadi Sharif village.

As per reference of the book '*Tariq Quaderi*' in which it was mentioned that he was entered alive into the earth along with horse and so it may say that Allah's knows better in this matter. It is famous and well known fact that holy, pious persons of Allah who used to enter into the earth in the alive position. So Syed Ismail Shah Quaderi was instructing his son to enter into the earth and also he was preferred to enter into the earth. A reference from the book '*Tariq Quaderi*' is mentioned as follows.

That as per tradition of some pious persons he was entered into the earth and as per another tradition of some persons he was died at Ghod

Wadi Sharif and he was not completed his stay of 40 days there and he was buried there.

Death Record.

As per following four books of history his date of death is as follows.

S.No.	Name of book	Day	Date
Year			
1.	Tariq Khurshid Jahi	Thu	- 882
	Hegira		
2.	Tariq Rashiduddin Khani	Thu	-
882	Hegira		
3.	Hadiqa Rahmani	Thu	-
882	Hegira		
4.	Tadhkira Auliya Deccan	Thu	- 861
	Hegira		

To know the correct year of death among following two years.

1) 861 A.H.

2) 862 A.H.

We have to check details of annual Urs (death anniversary) ceremonies records in the book '*Aina Deccan*' written by Mir Qamar Ali Barqamar in which it was mentioned records of every year of Urs (death anniversary) which are celebrated in the month of Zil Hajj.

His 512th Urs (death anniversary) was celebrated with following schedule and the details of programs are as follows.

On 29th Zil Hajj 1394 Hegira Sandal ceremony.

On First Muherram 1395 Hegira illumination of lights.

On 2nd Muherram 1395 Hegira recitation of Quran.

So please study the following details of Urs (death anniversary) records.

If suppose his year of death is about 882 Hegira. So his first annual Urs (death anniversary) was celebrated on 29th Zil Hajj on 883 Hegira and his 512th annual Urs (death anniversary) was celebrated as per following details.

In the year of death add a number of Urs (death anniversary) and find the following details.

$883 + 511 = 1394$ Hegira Zil Hajj.

The above calculation will prove the following details.

1. His 512th Urs (death anniversary) was celebrated on 29th Zil Hajj in the year 1394 Hegira and it proves that first Urs (death anniversary) of Syed Shah Ismail Quaderi was celebrated on 29th Zil Hajj 883 Hegira. In this way his date of death will be 882 Hegira which is found correct and right.

It is true and correct that Syed Shah Ismail Quaderi was in service of Sultan Alauddin Bahmani (883-862 Hegira) and during the rule of Sultan Himayun Shah Bahmani (862-885 Hegira) he was freed the Brahman girl from the royal palace so for this reason his year of death is 861 Hegira is not correct and right but his year of death 882 Hegira is correct.

Since long time Syed Shah Ismail Quaderi's Urs (death anniversary) used to be celebrated on 29th Zil Hajj and as per reference of book '*Aina Deccan*' in which it is added that the month of Urs (death anniversary) as Zil Hajj. So it's correct that he left this world on 29th Zil Hajj.

In this matter we can say that his date of death is as follows.

Thursday 29th Zil Hajj 882 Hegira and corresponding to April 1478 A.D.

Graves.

The details of graves of the shrine of the Ghod Wadi Sharif village are as follows.

1. Syed Shah Ismail Quaderi.
2. Hazrat Zahra Be.
3. Syed Shah Mahatab Quaderi.
4. Syed Shah Chanda Quaderi.
5. Syed Shah Faizullah Quaderi.

Inside the shrine area there is platform of size of 34 X20X3 feet in rectangular shape available on which there are four graves are available there. On the western side of the grave of Syed Ismail Quaderi and its eastern side following graves are available.

1. Syed Shah Faizullah Quaderi.
2. Syed Shah Chanda Quaderi.
3. Hazrat Zahra Be.

On the north side of the grave of Syed Shah Ismail Quaderi there is one platform of size 14 x 11.5.x 1.3 feet is available on which grave of Syed

Shah Mahatab Quaderi is situated which is near to the wall side. On the above graves there are available old tin sheds which were replaced with new tin sheds and recently iron shutter were also added there.

The miracles of Syed Ismail Shah Quaderi.

As a matter of fact, there are many traditions of miracles and the favours of Syed Shah Ismail Quaderi are well known and famous but few of them are as follows. It is well known fact that large numbers of devotees used to present on this occasion of Urs (death anniversary) and people from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the 29 day of Zil-Hajj to first of Muherram of Muslim calendar at the famous Syed Ismail Quader's *Dargah* (shrine) in Ghod Wadi Sharif every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

During the Urs (death anniversary) the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will use to visit the mausoleum from near and far away places.

On every Thursday large number of devotees and people from various walks of life, irrespective

of caste and creed, assemble there and slaughter large number of goats for *Eisal Thawab* (conveying reward of virtuous deed) to make an offering (*Niwaz Sharif*) in the name of Syed Ismail Shah Quaderi. As Ghod Wadi Sharif is a small village so there are no wide roads and streets, no big houses and also there is no facility of water and drainage available there. For the above reason when there will be a large number of slaughter of goats and for this reason due to blood of goats and filth will be there and also there will be many problems of health and sanitation. But due to the slaughter of a large number of goats to make an offering (*Niaz Sharif*) in the name of Syed Shah Ismail Quader and there are no such problems as well as there are no bad effects are available there.

As per reference from the book '*Tadhkira Quaderi*' and '*Hadiqa Rahmani*' in which it is mentioned that on every Thursday to make an offering (*Niawz Sharif*) in the name of Syed Shah Ismail Quaderi many thousand goats are slaughtered, but next day there are not available goats blood, dung, bones and for this reason the author of the above two books has mentioned the above situation as his greatest miracle.

In this matter author of book '*Tadhkira Quaderi*' was mentioned the following details which are as follows. That his shrine is *Mataf* (place of frequent visits) for the world and its people. So on every

Thursday there will be the presence of a large number of people at the shrine and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there for *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) with the meat of the slaughtered goats. Due to the Sheikh's miracle which is continued till now that next day blood, dung, bones are not found. (May Allah's blessings be upon him).

As per author of book '*Hadiqa Rahmani*' who was mentioned his report of visit of Ghod Wadi Sharif which is as follows.

He was reached Ghod Wadi Sharif in the month of Ziqad in the year 1286 Hegira on thursday and he was visited holy shrine of Syed Shah Ismail Quaderi and he found that there are large numbers of devotees were present there and on this occasion from various walks of life, irrespective of caste and creed, were assemble there and to offer *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi) and prepare curry and *Nan* (bread) and there will be slaughter of goats for *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi) and next day in the morning there will not found the bones, dung and marks of all these things were also not found on the ground.

In this connection Mr. Ghulam Mahmood, who collector of Chatgupa district and his letter,

number 2 is presented as follows which was written to the Organizing Committee of Shrine of Ghod Wadi Sharif about tender work of slaughter house at Ghod Wadi Sharif which is as follows.

“As the applicant was mentioned about filth which is available there which is totally wrong and baseless. I have experience of four years with me and now it is the fourth time that I have visited this holy shrine and say in this matter that despite of the large number of slaughter of goats on Thursday, but on Friday on any place in any house or in any ground there is not available any filth so this is a matter of great surprise. During the summer season when there will be a large number of visitors and it was known that there will be slaughter of 1500-2000 on Thursday. And at that time there will be no blood, bones and filth will not be found on Friday. This act belongs to the great miracle of Syed Shah Ismail Quaderi.”

2.Syed Mohammed Sagaf wrote in his book '*Hadiqa Rahmani*' on its page number 2 the following details which are as follows.

On the opposite side of the shrine there is a small water tank is available and its water colour is red due to the colour of the soil of Ghod Wadi Sharif. Those who visit there for *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) use the water from this tank. There is a small tank near the shrine building and its water colour is red due to its soil colour and the visitors

used this water for the cooking purpose during their stay there. If somebody uses the water from other areas for the cooking purpose, so in such case there will be possible that there will be insects in the food items. Many times this was happening that the visitors who brought water from other places and used that water for the cooking food items and found insects there in the food items.

So for this reason the visitors were upset in one such case and approached the shrine custodians's help in this matter and the shrine custodian was brought some water from the tank and spread on the food items in which there were found insects upon cooking with water from other places and due to a living miracle of the Sheikh Saheb and upon reciting Fateha (the first verse from the Quran) the insects were no more there in the food items. This is his great live miracle which is still found in the shrine and which shows that he was a great pious personality of his time in the area of the Deccan (South India). So It is famous there, that if water is not from the water tank then, that water is not useful. So the water of the above tank is used for cooking and also for bathing purpose and in the shrine area *Nasha* (intoxication) is prohibited.

It is observed that there are large numbers of devotees used to present on this occasion from various walks of life, irrespective of caste and

creed, used to take a bath in the water tank and pay visits to the holy shrine. For *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) and they will use tank water or spring water. It is also the fact that visitors as well local persons irrespective of caste and creed or religion will not dare to enter into the shrine in the condition of intoxication or drunkard condition. This method has been followed since many centuries.

3. In the Islamic religion, drinking of liquor is prohibited and for this reason drinking of liquor is prohibited in the shrine area and since olden days visitors and local persons used to take care in this matter. So those who will not follow this instruction will face problems and difficulties in this matter.

It is the fact that an event which was happening on 24th May in the year 1990 A.D. on Thursday that visitors from Rajul village and some other nearby villages of Taluk Basva Kaliyan came to visit in lorries to Ghod Wadi Sharif for *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) and visited the shrine and in this group of visitors two newly married couples were also included. Upon their return journey, one lorry met an accident and it was falling down in the pit at the southern side of the water tank near the shrine and in this accident nine persons were killed and 32 persons were injured seriously as per

news report on '*Siasat Urdu newspaper Hyderabad*' on 26th May in the year 1990 A.D. It was known that the visitors were in drunkard condition and after their visit of shrine so in this way they suffered heavy losses in this matter.

4. It is stated that seven visitors of the Tail Gaon village of Parbhani Taluk came from Urs (death anniversary) of Khaja Bande Nawaz of Gulberga and they were staying near spring area and with them some persons who were brought beef meat food items in their tiffin with them. They prepared rice and *Malida* (bread, mashed within butter, oil and sugar) for the *Fatiha* (reciting the first verse from the Quran). But before the *Fatiha* (reciting first verse from Quran) insects were found in rice and *Malida* (bread mashed within butter oil and sugar) so for this reason the visitors were upset and approached the shrine custodian's help in this matter and the shrine custodian was brought some water from the tank and spread, water on the rice and *Malida* (bread mashed within butter oil and sugar) items, in which there were found insects upon cooking as the visitors used beef meat food items during their stay in the shrine.

Upon reciting *Fatiha* (the first verse of the *Quran*) and due to a living miracle of the Sheikh Sahib, all persons were seen that there were no insects in rice and *Malida* (bread mashed within butter oil and sugar). This is his great live miracle which is still found in the shrine and which shows

that he was a great pious personality of his time in the area of the Deccan (South India). This event is happening on 19th *Ziqad* 1348 Hegira in the shrine when visitors were brought beef food meat items in their tiffin upon their arrival to the shrine for *Niyaz Sharif* (to make offering) for *Eseal Swab* (for the conveying reward of virtuous deed) in the name of Syed Shah Ismail Quaderi. So the custodian was asking them not to bring the beef meat food items.

It is a very interesting thing in Ghod wadi Sharif that now-a-days local and outside visitors will not use beef meat food items before *Niyaz Sharif* (to make offering) and reciting Fatiha (first verse of *Quran*). If somebody who will use beef meat food items, then he will use to take a bath in the water tank of Ghod Wadi Sharif then he will participate in the preparation work of *Niyaz Sharif* (to make offering) in the shrine area.

It is also the fact that all servants and custodians of the shrine will not use beef food items for a long time.

5. It is said one person named as Mohammed Ismail, who was blind and who was residing in the Alipur village of Zaheerabad Taluk of Medak district visited the shrine after his cure at many places without any result in this matter. So he came there upon knowing that his disease is incurable and its cure is not available in the hands of doctors. So upon his disappointment he

came to the shrine of Syed Shah Ismail Quaderi in the year 1962 or 1963 and prayed at the shrine with his *Wasela* (mediation). He used to visit the shrine in the morning and evening and used to pray for his cure. In the short period of 8 or 10 days time due to the grace of Allah he was recovering his eyesight.

6. This is a famous event of Mahatab Ali, who, was 60 old came from Gulberga to Ghod Wadi Shairf. He was suffering from Qarash (itching) problem so he was undergoing his very much cure at many places but there was no benefit at all. So he went to shrine of Hazrat Khaja Bande Nawaz of Gulberga in this matter, but he was advised in dream to proceed to the Ghod Wadi Sharif shrine in this respect. So he was reached there and he was staying there for a period of one week. He was used to present in the shrine daily and pray for his recovery from his disease. He was also used to do sweeping work of graves in the shrine area. Due to the kind grace of , he was benefitted in this matter and for this reason he was arranged stone pavement work in the compound area of the shrine.

Syed Shah Ismail Quaderi was pious and possessed good conduct and character and he was very kind and used to help the poor and needy persons and he used to welcome guests in the house so in this way he possessed the good habits of the *Sadat* family members (descendant of

the holy prophet through his daughter Hazrat Fatima). He used to like the learned persons very much.

Death and his mission work of Islam.

Upon his arrival in the Goldwadi village, he started his mission work of calling the mankind towards the right path of Allah and due to his multi services and benefits he was becoming well known and famous pious personality of his time in Bider and Ghodwadi Sharif area. So for this reason the large number of people approached towards him in this matter and there was good and positive results in their lives as they followed the tradition of Allah's last prophet and Allah's commandments for the success of their lives after the death.

He came to Ghodwadi Sharif and lived there for a period of 18 or 20 years and he was much busier in the multi services for the mankind and as well as he was also very busy in the following. 1. Worship. 2. Mystical exercise. The Sheikh left this world on 29th Zil Haj in the year 882 Hegira on the thursday. There is a tradition which is well known and famous in the shrine area that he was entered into the earth alive along with his horse.

His live miracles.

There is a small tank near the shrine building and its water colour is red due to its soil colour and the visitors used this water for the cooking

purpose during their stay there. If somebody uses the water from other areas for the cooking purpose, so in such case there will be possible that there will be insects in the food items. Many times this was happening that the visitors who brought water from other places and used that water for the cooking food items and found insects there in the food items.

So for this reason the visitors were upset and approached the shrine custodian's help in this matter and the shrine custodian was brought some water from the tank water and spread on the food items in which there were found insects upon the cooking with water from other places and due to a living miracle of the Sheikh Sahib and upon reciting *Fatiha* (the first verse of Quran) the insects were no more there in the food items. This is his great live miracle which is still found in the shrine and which shows that he was a great pious personality of his time in the area of the Deccan (South India).

2. Nobody is not allowed to enter in the shrine without taking a bath and in the condition of *Nasha* (intoxication) and if there will be any act against such above orders so there will be punishment for such mistake.

3. On every Thursday the visitors in large numbers will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the Sheikh's name and slaughter of goats

will be there and during the summer time the visitors in large number visit the shrine and slaughter goats in large number but next day morning in the sacrifice area there will be not find blood, bones and dung and which is surprising thing and also which shows, his live great miracle in the shrine and this live miracle is well known and famous since long time.

Miracles of Syed Shah Mahatab Quaderi.

In the book '*Tariq Khurshid Jahi*' and '*Hadiqa Rahmani*', the following miracles are added.

1. His grace is available in the wall's foundation and due to his miracle it is moving further and on its southern side the grave of Syed Shah Ismail Quaderi is situated and grave of Syed Chanda Quaderi, Syed Shah Faizullah Quaderi and Hazrat Zahra be are there so after passing of some years his grave will reach its level as per four other graves which are mentioned as above.

2. In the history book of '*Khurshid Jahi*' and '*Rashid Khani*' the following details are available.

Among the sons of Syed Ismail Quaderi, Syed Shah Mahatab Quaderi is famous for his miracles. So it is said that his grave is situated at the foundation of the wall. Due to his miracle it is moving further and coming towards the upper side from the foundation of a wall slowly and it will reach the level of other graves which are available there in the shrine area.

In the book '*Hadiqa Rahmani*' the following details are available.

When he was entered into the foundation of the wall so Syed Ismail Shah Quaderi was filled the foundation of wall with soil and also one wall was constructed there. The grave is coming out of the wall gradually.

3. The following is a famous event which is well known and famous in the shrine of Shah Ismail Quaderi.

That leaves, of *Neem* (margose) tree branch which is over the grave of Syed Shah Mahatab Quaderi are insipid in taste and other leaves of other branches of the same tree are bitter in taste. The event is also explained as follows.

That in the beginning there was no shed over the grave and there was a branch of *Neem* (majors) tree which used to pass over the grave and this branch was working as shed over the grave. Due to Allah's kind grace leaves of this branch were insipid in taste and the leaves of other branches were bitter in taste. So many visitors used these leaves, but after fame of this miracle the branch of the tree was dried and was falling down on the ground in the year 1935.

The compiler of this book has contacted so many persons in Hyderabad and all of them have confirmed in this matter that the leaves of the branch of *Neem* (margose) tree were insipid in taste.

Syed Shah Moiz Multani said that he visited the shrine of Syed Shah Ismail Quaderi and also visited the grave of Syed Shah Mahatab Quaderi and tasted the leaves of the branch of *Neem* (margose) tree and found the leaves were sweet and vapid in taste.

Shrine Servants.

As per reference of the history book '*Tariq Khurshid Jahi*' and '*Tariq Rashid Khani*' it was known that along with Syed Ismail Quaderi his two servants were coming to Ghod Wadi Sharif. In the previous pages of this book it was mentioned that when Ismail Shah Quaderi was arrived to Ghod Wadi Sharif village and settled down there. When he was wanted to shift from the mountain (this mountain is known as Other Patel) top of the Ghod Wadi village so he was blown an arrow from the mountain and he asked his servants to bring the arrow upon marking the ground. So he settled down there where a spring was emerged.

Due to the arrangements of his stay on the ground so he was thrown an arrow from the top of the mountain and was ordered his servants to find out the arrow and bring it back to him and to mark the place where it will be found. When the servant pulled the arrow from the ground and they found a spring at the point at which arrow was fixed on the ground and from where spring emerged from an underground course. After this event he along with his three sons and wife were getting down

from the mountain and came near the spring area and after ablution he was starting his worship there. Upon finishing his worship, he was thrown another arrow in the western direction and which went into the thick forest. He asked his servants to find out that arrow, but they could not be found it in the thick forest. So for this reason he himself went there in the thick forest and found the arrow which was available there. He and his family members were going there and were settled down permanently in that area and after some time he left this world.

In the above books there are details about his servants are available, but their numbers, names and native place are not found in the shrine office of Ghod Wadi Sharif and but, in some other documents are available in which it is mentioned that Syed Shah Ismail Quaderi had his only two servants and they were real brothers and they came to the Ghodwadi Sharif village along with him and their names are as follows.

1. Sheikh Safi son of Sharifuddin. 2. Sheikh Haji son of Sharfuddin.

But it was not known when these servants were died and the details of their years of deaths are not available. But it is possible that they have died after the death of Syed Shah Ismail Quaderi.

Sons of Sheikh Safi.

As per genealogy record of shrine servants and custodians of the shrine, the details of his sons are as follows.1.Sheikh Hanekad.

2.Sheikh Qabula.3.Sheikh Meeran. 4.Sheikh Ismail.

Sons of Sheikh Haji.

1.Sheikh Mohammed.2.Sheikh Mateen.3.Sheikh Mohiuddin.

Graves of the Servants.

The graves of Sheikh Safi and Sheikh Haji are available in the shrine area and located two feet away from the grave of Hazrat Zhara Be on the eastern side on a platform which in size of 8x6 feet. In these two graves Sheikh Safi's grave is situated in the western side and grave of Sheikh Haji is available in the eastern side.

Shrine Buildings.

1.New Sader Darwaza (Main door),

In the shrine it is the highest building and its height is 35.14 feet. The door is situated in the shrine area near the mosque on the eastern side and in its opposite side and on the eastern side of this New Sader Darwaza (main door) bazaar and houses are situated there. On its opposite side and in the same direction it means in the east direction water tank is situated at a distance of 125 yards. On its eastern side in the shrine area there is available leveled land on which Quaderia Bazaar was used to be organized during the period of Urs (death anniversary) and now in its place

one big building Sama Khana (listening house) was constructed. It is known that New Sader Darwaza (main door) was constructed by servants of the shrine. But its year of construction and the amount of expenditure for its construction was not available in this matter.

2.Old Sader Darwaza (Main door).

Its height is less than New Sader Darwaza (main door) and its height is 21.6 feet and in its north side Naqar Khana (drum house) and in the southern side graves are available which will come under the inside area of the shrine. It is not known when and who was building this door. But it can be said that it was constructed before the construction of New Sader Darwaza (main door).

3.Chota Darwaza (Small door).

It is located in the shrine area in the eastern side. In all doors of the shrine it is small in size and its height is 9.6 feet, but its height at the entrance is only 3.4 feet and its width is 2.2 feet. It is not known when and who was constructed it. But it seems that this door and Old Sader Darwaza (main door) due to its design it may be said that were constructed in the same period and on its southern side there is a graveyard and on its eastern side village houses are situated.

4.Chota Darwaza (Small door) for Quaderi bazaar.

This door is situated near two yards away from old Sader Darwaza (Main door) on the western side. It was constructed by Fateh Mohammed, who was a resident of Ghod Wadi Sharif in the year 1362 Hegira.

5.Three Kamani (arched) building.

It is situated on the eastern side of Old Sader Darwaza and this is a small building and in it there are three Kamans (arches) are there. This building was constructed by one devotee Wazir Khan and other details of this building are not available in the record.

6.Four Kamani (arched) building.

This building is situated in the side area of the shrine on the eastern side of Hazrat Zahra Be's grave and it is 14 feet high building . It was constructed by one devotee Mohammed Ismail in the year 1320 Hegira. On its southern side there is wide platform is also available and there is shed which is available on it.

7.Samah Khana (Listening, House)

It is situated in the shrine on the eastern side of New Sader Darwaza (main door) on a wide platform and on this platform in the olden days Quaderia Bazaar was used to be organized there, but on this platform grand building of Sama Khana (Listening House) was constructed in which there many rooms and a big meeting hall is available. Also in this building Dargah (shrine) managing committee office is situated. On the occasion of

Urs (death anniversary) Qwwali (band of singing the mystic chorus) program and Seerat (biography of Allah's prophet) conference are held there. On this building's west side one shed was also being constructed there. In the drum house the following daily schedule of drumming program which is followed since long time.

Daily except Thursday.

- (1). Before morning prayer.
- (2). 12 o'clock noon
- (3). After Maghrib (sunset) prayer.

Thursday.

- (1). Before morning prayer
- (2). At 9 o'clock A.M.
- (3). 12 o'clock noon
- (4). After Maghrib (sunset) prayer.

Three days on Urs (death anniversary)

- (1). Before morning prayer
- (2). At 9 o'clock A.M.
- (3). 12 o'clock noon.
- (4). After Maghrib (sunset) prayer.
- (5). 12 o'clock midnight.

8. Mosques in the shrine compound.

In Ghod Wadi village the following buildings are available.

Two mosques.

Two Eidgahs.

Among two mosques, one mosque is situated near the southern side of New Sadar Darqaza (main door) in the shrine area. The height of this

mosque is 21 feet and its area is 1640 square feet and on its opposite side one platform for prayer was constructed and its size is 15.8x15.8x2.3 feet. There is one inscription is available on the mosque and from this inscription it is known that it was constructed by Zahra, who was a royal lady servant of the king of Hyderabad Nasir Doulah in the year 1251 Hegira. This is the only mosque in a Ghod Wadi Sharif village in which Friday prayer and daily five prayers are performed. As this mosque is very small, so for this reason, in summer season and on Thursday, Friday and on Urs (death anniversary) occasions, there will be problem of congestion due to the large number of shrine visitors. So for this reason second floor was constructed on the mosque for the convenience of the visitors.

In complete mosque.

At the distance of 25 feet from the compound area of the shrine this beautiful mosque is situated but it is in incomplete shape and its walls were constructed of black marble stones but a roof and minarets were not constructed. Its date of construction detail is also not available.

Old Eidgah (Place of festival prayers).

The inside area of the shrine and on the western side of the shrine of Syed Shah Ismail Quaderi this Eidgah is situated. In the olden days in this Eidgah, Eid and Friday prayers were performed. As new Eidgah was constructed so in

this old Eidgah, Eid and Friday prayers are not performed now.

New Eidgah. (Place of festival prayers)

In Ghodwadi Sharif village on the southern side of water tank there is one high, level ground and on which this new Eidgah was constructed in the month of December in the year 1985. This Eidgah is sufficient and enough for prayers for the local and other nearby Muslim community persons. In this Eidgah there is a wall on the western side and its wall length is 105 feet and it is 18 feet high and 3 feet wide and the height of its minaret is 35 feet and inside area of Eidgah is 1400 square feet.

Spring.

In the previous pages of this magazine it was mentioned that when Ismail Shah Quaderi was arrived to Ghodwadi Sharif and settled down there. When he was wanted to shift from the mountain (this mountain is known as Ogher Patel) top and he wanted to move from there to Ghodwadi Sharif so he was blown an arrow from the mountain top and he asked his servants to bring the arrow upon marking the ground. So he was settled down in the marking place due to the arrangements of his stay on the ground so he has thrown an arrow from the top of the mountain and was ordered his servants to find out the arrow and bring it back to him and to mark the place where it will be found. When the servant pulled the arrow from the ground and they find a spring at the

point at which an arrow was fixed on the ground and from where spring emerged from an underground course.

After passing of many centuries, this spring is still available in good condition and it is situated at the eastern side of the water tank. Its water is good for drinking and cooking purpose, so the visitors and local persons use spring water for cooking and drinking purpose.

Water tank.

In Ghod Wadi Sharif, there is only one water tank available as in this place its soil colour is read so water in the this tank is also in red colour. This water is very famous as devotees and the local persons uses this water from this tank for drinking and cooking purposes so for this reason this water tank should be preserved from pollution and un-cleanliness.

On the western side of the Ghod Wadi Sharif village at some small distance of yards this water tank is situated and in the northern side mountain Ogher Patel and its eastern side the spring is situated and at the distance 135 yards and in western side New Sader Darwaza (main door) and at the distance of 140 yards New Eidgah (Place of festival prayers) is situated in the eastern side.

The Urs (death anniversary).

On this occasion people from various walks of life, irrespective of caste and creed, assemble to

celebrate the *Urs* (death anniversary) which takes place on the 29th day of Zil-Haj to first of Muherram of Muslim calendar at the famous Syed Ismail Quaderi's *Dargah* (shrine) in Ghod Wadi Sharif every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. During the *Urs* (death anniversary) the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places.

On 29th Zil Hajj every year after Eisa (night) prayer the Sandal ceremony will commence and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and the ceremony of Sandal ceremony will be taken out from the servants house of the shrine and it will reach the shrine area at the time of five 'o clock after passing through streets and roads in Ghod Wadi Sharif village and the ceremony of Sandal is organized in the shrine. After morning prayers the meeting of *Qasida Burda* (the poem expressing the grandeur and excellence of Sayyidina Rasuluallah Sallallahu Alayhi Wasallam.) and *Samah* (ecstasy) meeting will be organized.

On 30th Zil Hajj in the shrine the large numbers of devotees will be present there and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and there will be a large number of slaughter of goats for *Esal Swab* (for the conveying reward of virtuous deed) in the name of Syed Shah Ismail Quaderi) and *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi). After Maghreb prayer the lights are illuminated on the shrine buildings . In the olden days there was no electricity in the village so oil lamps were lit in the shrine area. So for this purpose on the walls there were the provision oil lamps stands there in the shrine area and still old stands of the oil lamps can be seen on the walls.

After Eisha prayer in *Sama Khana* (Listening House) meeting of *Seerat* (biography) about Allah's last prophet and *Seerat* (biography) of Syed Shah Ismail Quader is held in which learned persons used to give biography details of Allah's last prophet and Syed Shah Ismail Quaderi in which several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to hear the above details and these meetings used to continue till morning prayer and on first Muherram in the shrine area the ceremony of *Fateha* (reciting first verse from holy Quran) is celebrated and in this session recitation of Quran,

Qasida Burda (the poem expressing the grandeur and excellence of Sayyidina Rasuluallah Sallallahu Alayhi Wasallam.) and also *Salam* (salutation) is offered in the name of Allah's last prophet and also meeting of *Samah* (ecstasy) is organized and in this way three days Urs (death anniversary) ceremony will be came to an end.

Weekly *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi).

Not only Urs (death anniversary) but on every Thursday several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and there will be large number of slaughter of goats or prepare food items or *Malida* (bread smashed in butter oil and sugar) for *Esal Swab* (for conveying reward of virtuous deed) in the name of Syed Shah Ismail Quaderi) and *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi) as per their status and condition of the visitors.

In the summer season the large numbers of devotees will be present in the shrine from near and far, irrespective of religion and beliefs, gather there to seek blessings and there will be large number of slaughter of goats for *Esal Swab* (for conveying reward of virtuous deed) in the name of Syed Shah Ismail Quaderi) for the *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi). On Friday and Monday also the large numbers of devotees will be present in the shrine

from near and far, irrespective of religion and beliefs, gather there to seek blessings and arrange *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi).

Here to add the following information and it is not unnecessary to mention that the large numbers of devotees both men and women will be present at the shrine from near and far, irrespective of religion and beliefs. Due to their very much devotion the devotees and visitors used to take a bath in the water tank and lay themselves down on the ground in the wet dresses and move forward with the help of the their hands and one person will mark the line near their fingers so that person will stand and walk to mark the place and lay down there again and move further and in this way the visitors will cover the distance from the water tank and they will reach the shrine. During the summer time the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name and offer sacrifices of goats and especially on Amass (lunar month's last night) day the local visitors in large number will visit the shrine and offer coconuts there.

Devotion of the Kings of Hyderabad.

Due to devotion and respect kings of the Hyderabad there was a grant of Rupees fifty per annual Urs ceremony (death anniversary) was available to the shrine of Ghodwadi Sharif.

Devotion of Amir (ruler) of Paigah

Nawab Bashir Doulah Bahadur who was Amir (ruler) of Paigah Sir Asman Jah visited the shrine of Syed Shah Ismail Quaderi at Ghodwadi Sharif in the year 1319 Hegira and for *Esal Sawab* (for the conveying reward of virtuous deed in the name of Syed Shah Ismail Quaderi) purpose arranged the general dinner for all persons in the village and presented the following things for the shrine. 1.Eleven gold coins.2.Big cauldrons.

During the rule of kings of Hyderabad an area of known as Paigah was given to the Amirs (rulers) to keep ready the armed forces in their regions to help the government in the time of emergency. Afterwards Nawab Bashir Daula's son Nawab Moin Daula Amir (ruler) of Paigah was also visiting the shrine of Ghod Wadi Sharif in the year 1331 Hegira and for *Esal Sawab* (for the conveying reward of virtuous deed in the name of Syed Shah Ismail Quaderi) was arranged the *Niazya Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) and organized the general dinner for all persons in the God Wadi village and he was offered Rupees 443 to the shrine managing committee.

Conclusion.

To write about this great Sufi saint is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also

doing many great miracles so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

So in brief he did also many great endeavours for the preaching and propagation work of Islam in Deccan area and around this region and there was no such personality during his time.

On every Thursday the visitors in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name. During the summer time the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name and offer sacrifices of goats and especially on Amvas (lunar month's last night) day the local visitors in large number will visit the shrine and offer coconuts there.

4. The most important miracle.

The visitor who will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name and due to the kind grace of Allah their desires and wishes will be fulfilled there and since long time nobody was not returned back with empty hands from the shrine of Syed Shah Ismail Quaderi. His shrine was becoming famous for the fulfillment of desire and wishes of all general and other persons who visit the shrine there. Upon fulfillment of desires and wishes the visitors used to slaughter goats in the shrine area to make an offering in the name of

Syed Shah Ismail Quaderi and also other details are available in the book.

Reference books :

1. '*Faizan Auliya*' by Mohammed Ali Khan Naqshbandi.
2. '*Tadhkira Hazrat Syed Shah Ismail Quaderi*' by Mohammed Moinuddin Akhter.

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7. Biography of Hadrat Syed Tajuddin Sher Sawar Basva Kalyan



Mausoleum of Hadrat Syed Tajuddin Sher Sawar
Basva Kalayan

Name and genealogy

The holy personality who is resting permanently in Kalayani and whose name is Hadrat Syed Tajuddin and he belongs to Sadat (holy prophet's descendents through his daughter Hadrat Fatima) of Hussaini. He belongs among the sons of Hadrat Syed Mohammed Baquer bin Syed Imam Zain al-Abidin and in the 9th direct descendent of Hadrat Syed Ghouse al-Azam and in 21th direct

descendent he is related to Hadrat Ali bin Taleb R.A. His name is Syed Tajuddin and his titles are as Taj Auliya and Sher Sawar. The people of Deccan call him Raja Bagsawar and he is well known and very famous with this name.

Naming of Sher Sawar

He used to ride always on the male tiger and he used to keep the snake as a whip in his hand and which he used as for flogging. The animal of the jungle which is called Sher in Urdu language and in Hindi language, it is called Baag and which is used by him as a horse and with this pertinent he was becoming well known and famous as Sher Sawar or Baag Sawar.

Names of his parents

His father's name is Syed Ahmed Samanani and his mother's name is Bibi Fatima.

Blessed birth

His blessed birth took place in the year 699 Hegira Islamic year at the village Samnam, which is situated in the suburbs of Khorasan.

Residence

When his parents left their native place so he was also migrated to Delhi along with his family members. When he was grown up, then he went to at the place of Narnol and he settled down there.

Education and training

He was got education and training as well as knowledge of manifest by most respectable and holy pious personalities of their times. He was got control and mastery very much on the knowledge of the Islamic religion.

Search of the spiritual master

After completion of the education he was started searching for perfect spiritual master and wandered at many places. After visiting at many places he was arrived in Hansi.

Becoming disciple

When he arrived at Hansi as per instruction of the innermost of Hadrat Khaja Qutubuddin he was visiting his mausoleum for the kissing of his mausoleum and then he was included among the Sufi order of Chist.

Order of the spiritual master

The great spiritual master of pure soul Hazrat Khaja Qutubuddin has given him orders after his pledge and told him that since long time he was searching such a pearl and due to the kind favour of Allah which he has found today and to Tajuddin I have awarded him crown of the Islamic religion.

The worship and mystical exercise

After his pledge entirely he was engaged and busily in the worship and endeavours for many years and long time of period he was in retirement for continued prayer in the suburbs of Narnol and he was doing hard and tough mystical exercises there.

Miracles

He used to engage in hard and tough mystical exercises and due to this result, there was started his miracles by him. There was such a great power of control with him that not only mankind, but animals and birds were affected by him. So for this reason he was taken the work of a horse by the tiger and with a snake he was taking the work of whip.

Caliphate

When he was awarded caliphate then the pure heart of his spiritual master have given order to him to visit all parts of India and Deccan and to be engaged in the teaching and preaching mission of Islamic religion and to enlighten the hearts of the mankind with knowledge of God and truth.

Fulfilling the order of the spiritual master

As per order of his spiritual master, he fulfilled his duty of teaching and preaching of the Islamic mission in the best form and for this reason he was able to get pleasure of his spiritual master.

And it is true that in the area of Deccan with the promotion of the spiritualism of God and he was also spread love and toleration and in which his great share is there in this matter.

For the teaching and propagation mission of the Islamic religion, he visited many places for this purpose and in some places Chilla (cenotaph) was constructed and in those places the annual death anniversary (the Urs) is being celebrated on the large scale.

Arrival in Basva Kalyan

He arrived in Basva Kalayan at the age of 90 years in the 789 Hegira Islamic calendar and at the time Bahmani Kingdom was in a great position and power and its capital was Gulberga.

His contemporary

As per his date of birth and death, it is proved that his and period of Hazrat Khaja Bande Nawaz Gesu Daraz is same period in which both of them lived. As per some tradition, it is confirmed that

there was a meeting of Hazrat Sher Swar with Hazrat Khaja Bande Nawaz.

Death

Allah's holy and pure personalities will not face death, but Allah for fulfilling His rule and regulations He will replace the holy persons, one place to another place and such place is better and more good than the millionaire status of this place and this name is termed as death or passing away. At last that day came when the pious personality of Allah and the Sheikh of time left this mortal world on 21th Shawwal in the year 799 Hegira Islamic year.

Favours

The land of Basva Kalyan is lucky enough in which the full moon of the 14th moon is resting permanently there.

Hazrat Tajuddin Sher Sawar belongs to well known and famous pious personalities of India and Pakistan and whose favour has been continued

for a period of about 600 years and by the grace of Allah it will be continue till the day judgment.

Miracles

There are many miracles are there. And there is not left any one miracle which is not performed by him. Some miracles are presented herewith as relics and felicity for the readers of the article.

The circumambulation of the lightening

It was stated by tradition that some year ago, there was happening one event that once in the rainy season there was thundering of the clouds and there was a strike of lightening

and it was falling down at the holy silt of the shrine building and then it was in the condition of restlessness and due to this in the controlled conditions, it was entered into the mausoleum and it was done circumambulating of the holy shrine one time than it was flown away from there.

There are events of the falling down on the electricity, which are proof that even bigger

buildings could not bear its damage when it will be falling down there. But it is a disposal act of Hazrat Sherswar that there was no damage at all to the mausoleum building and even also there is no damage that was happening in the wooden frame around the holy grave and also there was no effect at all on the cloth cover of the holy grave there. The electricity which will damage and demolish large and huge buildings was even in the condition of restlessness there in the holy mausoleum building and went away from there. This event is usually discussed by the elder people in Basva Kalayan.

Cure for every disease

The events are giving witness that the shrine of Hadrat Sher Sawar since period of 600 years there is a practice which is available there that a person who is involved in any disease, then he will make a shackle of silver weighing 25 grams and which he will put in the cloth cover of the holy grave for one

night there and the next day he will wear that shackle in the right hand by the devotion of Hadrat Tajuddin Sher Sawar there will be a cure available there. And Sher Sawar's sake there will be completely favorably for him in this matter. It is seen due to the above act even big and dangerous diseases like arthritis, paralysis, running sour for which the people have been getting completed recovery.

The Urs (death anniversary)

Every year on the 20th Shawwal to 23nd Shawwal the Urs ceremony is celebrated on a grand scale. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Hazrat Tajuddin Sher Sawar every year.

Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings from other areas

On Urs (death anniversary) ceremony and on all other weekdays the visitors in large numbers will visit the shrine and pray Allah for the

fulfillment of their desires and wishes for the sake of the Sheikh's name

His grave is in Basva Kalyan, which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave.

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The End.

